# The Lutheran Standard

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see pages 11-15

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume 1 JANUARY 31, 1961 Number 3

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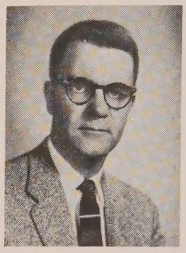
# *About This Issue...*

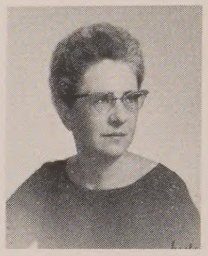
"The issue of race relations is very plainly a respo- bility of the Church." That statement, made by . Pastor L. W. Halvorson, secretary, Intercultural reach, Division of American Missions of the Nati Lutheran Council, summarizes the *motif* of this issu THE LUTHERAN STANDARD. Writers from three wi scattered parts of the country—Dr. Carl F. Reus Minneapolis, Dr. Philip A. Johnson in New York and Pastor Kurt C. Hartmann in La Vernia, Texas— the changes on various aspects of the relations betw people of different races and cultures.

* * *

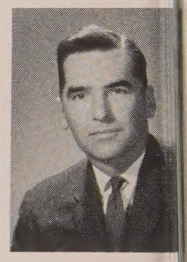
From time to time we want to introduce you to members and department editors of *L.S.* Phelva I land, of Park Ridge, Ill., who writes the "Family S



Karl A. Olsson



Phelva Hetland



Stanley Schneide

page, is the mother of three children of high school college age. Her husband, the Rev. A. Henry Hetla is executive secretary of the Division of College a University work of the National Lutheran Council. P Stanley D. Schneider, the Question Box editor, is on faculty of the Evangelical Lutheran Theological Se nary in Columbus, Ohio. Dr. Karl A. Olsson, whose sp column appears in each issue, is the president of No Park College and Theological Seminary, an institut of The Evangelical Covenant Church of America, Chicago.

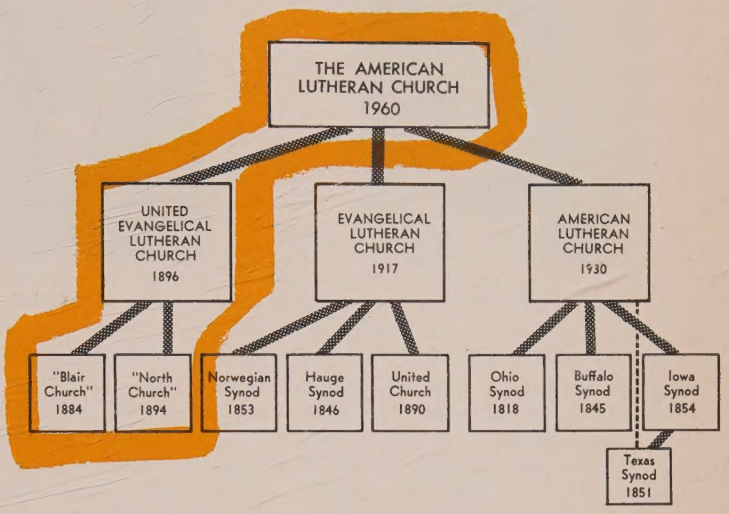
* * *

Lent begins on Feb. 15. Our next issue, dated Feb. 1 will reflect that fact on the cover page and in the fi of a series of three Lenten sermons. February is Ame can Missions Month in The ALC. Dr. Philip S. Dybvi executive secretary of the Board of American Mission will set forth the highlights of this cause in an article the next issue. Editor Bockelman will pay his respec to "other Lutherans" in America as a sequel to his seri of articles on the Lutherans who make up The ALC.

THE COVER illustration, which uses a photograph from Religious News Service, bears on the race relations theme of this issue. It bears witness to the truth that the Church is to offer the Good News to every creature.

*ıtroducing the family . . .*

# THE UELC




*Last in a series of articles*
*on the background of the churches in the merger*

**By Wilfred Bockelman**

THAT Lutheran church down at the corner—does it belong to the group that your church is going to merge with?"

"No, that's a ULCA church."

"But isn't the ULCA in on your merger?"

"No, that's the UELC."

It would be interesting to know how often these questions and answers have been part of conversations during the past few years.

The simple fact—without any reflection on the United Evangelical Lutheran Church (UELC)—is that it is not as well known as the United Lutheran Church in America (ULCA). The UELC, which is largely of Danish background, is much smaller. Last year it had only 70,149 baptized members and 43,377 confirmed members in 181 congregations—and 115 of these congregations were in five states. The ULCA, on the other hand, had about two and one-quarter million baptized members and nearly 5,000 congregations. No wonder it was better known than the little UELC, which was one of the three synods that merged last April to form The American Lutheran Church.

The presence of the UELC in the merger negotiations illustrates two important facts in Lutheran merger developments:

1. In the spiritual temper of the times it is difficult even for large church bodies to remain independent of each other. But for smaller churches the sheer necessity of cooperating with others is even more demanding. Operating a college and a seminary, financing foreign mission fields and a home mission program, and developing and publishing a Sunday school curriculum is virtually impossible for a church body with an adult membership of less than 45,000.

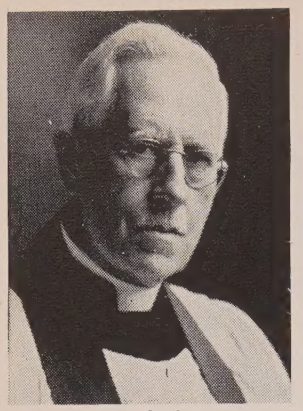
2. Yet, paradoxically, the small bodies make a contribution to mergers far out of proportion to their size. In the first place, in the church—if nowhere else in the world—numerical size and aggregate property valuation are not the ultimate measure. A church is important for what it is, not for how big it is. The human tendency may be to speak of smaller churches being "swallowed up" in a merger. The metaphor may be rather indelicate, but the strength of muscular sinews is not determined by the size or bulk of the food that is swallowed.

As a matter of fact, a very sound case can be made for the argument that in sheer human terms the small UELC really determined some of the policies of the new church. All three merging churches were represented on the negotiating Joint Union Committee by the same number of representatives.

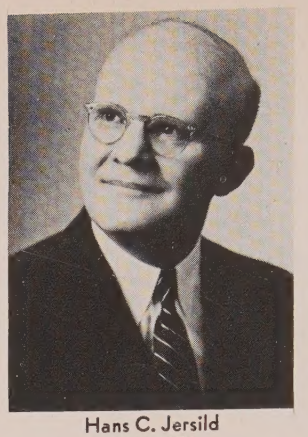
Since on some issues the ELC and the ALC were on opposite sides of the question, both sides argued their case with Christian vigor. Throughout the negotiations the UELC representatives were keenly aware of the fact that theirs was often the unpleasant task of casting the deciding vote. "This realization caused us to give the most careful study to all issues," reported President William Larsen, "particularly those on which we knew that the other two bodies differed. Sometimes we shared the convictions of the ALC, other times those of the ELC."

One observer within the UELC expressed this opinion, which, incidentally, was disputed within the same body: "You might have expected us to

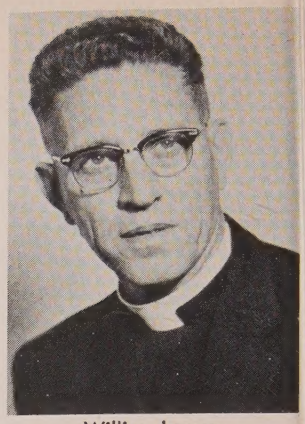
Presidents of the UELC



N. C. Carlsen
1925-1950



Hans C. Jersild
1950-1956



William Larsen
1956-1960

automatically side with the ELC because the heritage of our two bodies is so similar. Actually, this very similarity sometimes had just the reverse effect. Just as the younger brother at times resents the older one, so the remnant of Danish nationalism in us sometimes resented the Norwegians, because they had immigrated a generation earlier than we did and had entrenched themselves more firmly in the land than we had."

It is presumed that the new church is mature enough that these statements can now be made in all frankness and candor. Churches develop historically in a certain spiritual and cultural milieu, and we can't change that by hiding our heads in the sand because of what for the moment may seem to be a rather embarrassing situation.

The uniting of churches is a historical process of give and take, and this give and take is naturally colored by personalities. But now the churches have united and all three have evidenced a spirit of commendable harmony.

As stated earlier, the UELC was close to the ELC in many of its practices and insights. The two had a similar history and were strong in the same geographic areas. In fact, much that was said in the article on the ELC two weeks ago applies to the UELC also. Claus Clausen, the first pastor to be ordained by the Norwegian Lutherans in America, and originally from Denmark himself, served the Danish Americans as well as the Norwegians.

Back in 1860 when the Scandinavian Augustana Synod was organized, it included Norwegians, Danes, and Swedes. In 1870 the Swedes withdrew (chiefly for linguistic reasons) with mutual good will, and Clausen became the president of the Norwegian-Danish Lutheran Conference.

According to historian Paul C. Nyholm, in 1884 another friendly separation took place when the Danish brethren organized their own synod, the so-called "Blair Church," in order to serve better the rapidly-increasing number of immigrants. That same year Trinity Seminary was opened in Blair, Neb.

In 1871 another group of Danes had met in Neenah, Wis., and formed the Church Missionary Society, later called the Danish Evangelical Lutheran Church in America.

Meanwhile in Denmark itself the Grundtvigian movement developed in an answer to rationalism. Although it met the challenge of rationalism, it developed other tendencies on which there was controversy. Grundtvig's theology took the peculiar twist of elevating the Apostles' Creed to a position above the Scripture. It was only natural that Danish immigrants coming to the United States should bring these controversial points of view with them.

In 1894, 22 pastors left the Danish Evangelical Lutheran Church in America and organized the so-called "North Church." In 1896 the "North Church" and the "Blair Church" merged to form the United Danish Evangelical Lutheran Church. In 1945 the name was changed to the United Evangelical Lutheran Church. This, then, was the UELC which merged with the ELC and the ALC in 1960 to form The American Lutheran Church.

In fact, it was this UELC that in a sense was most responsible for the merger. It was the body that in 1948 through its president, Dr. N. C. Carlsen, issued the invitation to four other Lutheran bodies to begin merger discussions. Two of those bodies, the Augustana Lutheran Church and the Lutheran Free Church, later dropped out of the negotiations.

Not only linguistically and historically but also in general spiritual outlook the UELC had a close kinship with the ELC. Both groups had a strong strain of piety.

An inner mission movement developed in Denmark under the guidance of Vilhelm Beck, similar to the pietistic movement in Norway under Hauge. A part of this development was the increasing emphasis upon lay activity in the church, which was carried over into the new world with the Danish immigrants.

As Danish settlements grew in the Midwest, they called upon lay leaders to preach. Whereas the Norwegian Lutherans in their early years in America also had a number of univ

**The UELC brings into the merger the larger church:**

- 181 CONGREGATIONS in 20 states and six Canadian provinces
- 225 ORDAINED PASTORS
- 70,149 BAPTIZED MEMBERS
- 43,377 CONFIRMED MEMBERS
- 1 COLLEGE
  Dana College, Blair, Neb.
- 1 SEMINARY
  Trinity Seminary, Dubuque, Iowa
- 5 FOREIGN MISSION FIELDS
  The UELC works cooperatively with other bodies in foreign mission fields in Japan, Sudan, India, Colombia, and Brazil.

y-trained clergymen to augment or nterbalance the lay ministry, Dan- Lutherans were dependent al- ost entirely on lay ministers.

In later years there was a reaction this, so that about 25 years ago e feeling was very strong that pas- s should have sufficient academic ining prior to ordination. This prob- ly accounted at least partially for e fact that the UELC placed such eat emphasis on its one school of gher learning, Dana College, in air, Neb.

But being a small synod, the UELC so faced a constant frustration in aintaining its college due to the high ost of higher education. In 1956 it oved its Trinity Seminary and fac- lty, which had been associated with ana in Blair, to the campus of the LC Wartburg Seminary in Dubuque. lthough the Trinity students attend- l the same classes as the ALC Wart- urg students, Trinity was maintained s a separate entity on the Wartburg ampus until the time of the merger.

While one might expect a small ynod with a strong pietistic strain to evelop a narrow outlook, quite the pposite is true. Not only is this roader outlook evidenced by the nore than average interest in foreign nissions that the UELC has always hown, but in 1947 when the synod pproved membership in the World Council of Churches, there was only ne negative vote.

In recent years the per member con- ribution toward the synodical budget n the UELC was more than 50% higher than it was in the other two odies in the merger. Part of this might be explained by the fact that the UELC was so much smaller, and the smaller the body the higher the per member contribution usually is. However, the fact that several other small Lutheran synods do not have a correspondingly large per member contribution indicates that the stew- ardship level in the UELC is much above average.

At least three things account for this seeming paradox of a small, pie- tistically-inclined church body having an influence beyond its own bound- aries.

In the first place, many of the pas- tors within the UELC received their seminary training in seminaries out- side of their own church. This pre- served them from a narrow, parochial inbreeding that could easily have been the case for such a small synod.

But in the second place, even

(Continued on page 15)

# THE MIRROR OF LIFE

By Karl A. Olsson

There is a lot of talk in literary circles about art holding the mirror up to nature, and since the break-through of the so-called realists in the 19th century, a criterion of the art of the novelist has been his fidelity in this regard. The good novelist is presumably the man who gives us life as it is, at least in a profound sense.

If this is so, it strikes me as rather odd that so few good writers ever take Protestantism seriously. Some years ago it was caricatured, as the revival of *Elmer Gantry* reminds us, but lately it has just been ignored or falsified.

The caricature was bad enough because it was so grossly distorted. When you were through reading Dreiser, Lewis, Sherwood Anderson, dos Passos, and a score of others you had an impression that the religious person was stupid, hypocritical, venal, lustful, shallow, cruel, and insensitive and that the irreligious person was hearty, jolly, honest, kind, perceptive, and wise. Who does not remember with a kind of shame the dreary parents of Clyde Griffiths in *An American Tragedy*, the horrible religionists in *Winesburg, Ohio,* and Sinclair Lewis's gallery of religious rogues?

## CANDOR

Now no one who has any sort of candor will deny that American Protestantism at its worst is pretty terrible. Not only does it have a lunatic fringe of bigots but it has a large segment of stuffy and utterly insincere people: men and women upholstered with straw upon whose mask-like faces the grimace of piety is limned by an evil necessity. Indeed. But to claim that this *is* Protestant Christianity is to manifest the fallacy of confusing the part with the whole.

We have now left behind us these angry critics of the church. Our contemporary American novelists, the artistically both good and bad, do not even bother to throw the church a glance. On Sunday millions of Americans crowd into the churches and Sunday schools of the land, but the characters of our novels seem not to have heard of the institution.

In most novels the people greet Sunday morning by sleeping out a hang-over, crawling around among Sunday papers, airing the Boxer, or having a brisk game of golf. If the church is ever mentioned at all, it is in relation to some ancient dame who totters out with prayerbook and reticule while the rest of the crowd is yawning on the sectionals and getting ready for their first eye-opener. Or it is in relation to a wedding where the minister is no more than a florid part of the decor or to a funeral where he is dour, adenoidal, and irrelevant.

## MORE MATTER AND MORE ART

At this point I am only pleading with our contemporary novelists to have a look around. I suspect that most of them have not been to church since they were in Sunday school. I shall not argue that they will find saints. (Saints do not interest the modern novelists anyway. They want more demonic fare.) I should merely like to suggest that the church provides a field of honest dramatic contrasts.

Where but in the church when the Gospel is purely preached and when human faces are lifted toward the Word, does the distinctive sickness of our humanity break out with such violence? Where also do men feel so victimized by the bitterness, loneliness, and remorse of Cain; where else do they feel the crisis of Abraham, the despair of David, the desolateness of Jeremiah, the treachery of Ananias? Where else do they feel truly themselves? And where else is there poured out upon them the fire of purgation? Where else do they sense, however dimly, the dew-bright morning of their redemption? Where else but in the church? And yet it remains largely ignored as unworthy of the attention of the artistic eye.

# Signs of a Modern Awakening

## WILL IT FOLLOW THE OLD PATTERN?

By Bernhard Christensen

THROUGHOUT its history, as well as in its heritage, our church has been marked by a concern for spiritual awakening. "Awakening" has been a kind of watchword among us, stressed again and again as the great need of the Church.

The spiritual leaders of the Lutheran Free Church of the passing generation vividly recalled the rich experiences of life and freedom connected with the awakenings of the '90s, and they could not but hope for the return of similar seasons of blessing.

This longing for times of awakening is fully in harmony with the spirit of Scripture. Both in the history of Israel and in the life of the early Church we are again and again pointed to the contrast between times of spiritual sluggishness and indifference and the times when the hearts of the people are open to the word and will of the Lord. It is normal for God's people to long for times of refreshing, of new life, of new sensitivity to the work of the Spirit.

### They Vary in Form

At the same time, in reading the history of Israel and of the Christian Church we cannot but be impressed with the fact that awakenings take different forms in different times and places. For example, the great spiritual awakening in Germany at Luther's time was certainly different from that under the Wesleys in England. The revival under Samuel in the Old Testament was by no means the same as the awakening at Pentecost in the New. The Oxford Movement led by Newman and Pusey was far different from the revivals associated with the work of Charles Finney on this side of the ocean. The Franciscan Movement in Italy and the Haugean Movement in Norway were not at all alike, but both were inspired by the Spirit of God.

May it not be, therefore, that the spiritual awakening which the Lord desires to send to us in our time could take forms somewhat different from those that brought blessings among the immigrants in the Northwest two generations ago?

Thinking along these lines and looking toward a sound and Biblical awakening among our people, perhaps we may try to suggest a few of the characteristics which might well mark an awakening in our day—some signs of which are surely also in evidence here and there, even though not as strongly as we might wish.

1. First, it is perhaps most natural to say that an awakening in our time will probably be *less emotionally oriented* than those of a former generation. The emphasis today in many places is less on deep feeling than on a deep sense of faith and obedience to God. When the soul is ready to say, "Lord, what wilt thou have me to do?" as Saul did on the Damascus road, then there is present the key to newness of life in the soul. Of course, we need emotion too—what great and important human movements are without it?—but the essential question today is rather one of obedience in faith. "Trust and obey!"

### The Key Role of the Family

2. A second important phase of spiritual awakening which would meet today's needs is *the renewal of Christian family life.* All around us, inspired and fed by pagan writing, pagan movies, and pagan attitudes, family life is attacked and undermined. Divorce and unfaithfulness move unabashed across the scene of public life. In every age, but especially today, true spiritual awakening needs to be expressed in a rededication to the New Testament ideals of family life and devotion, ideals which if practiced are also an unfailing source of happiness in human life and society. The building of a Christian family may be less dramatic than a stirring evangelistic meeting, but it is not less important to the work of the Spirit.

3. Again, spiritual awakening today will be marked, I think, by *less of a tendency to pass judgment* upon those around us whose experiences and outlook may be different from our own. The heart that has been gripped by God is filled with gratitude for his wonderful gift of salvation, and is eager for others to know this same gift.

But in the settings in which we live today, with wider contacts (even though also with more sweeping worldliness!), the Christian is less liable, I believe, to be tempted to pass quick judgment on members of other churches or groups. Christ's word, "Judge not that ye be not judged," is, at least in many circles, given more heed than was the case in some former spiritual awakenings. And surely this does not make less effective the witness of those who have experienced the work of the Spirit in a special way.

### Toward a World-wide Church

4. Still another characteristic of this generation, not only among us but among Christians everywhere, has been *a new vision of the Church, including the world-wide Church.* Even those church bodies that have been most intense in their emphasis upon certain aspects of the Gospel—such as the Pentecostal churches—are coming to see that they cannot live and work alone in the world. They need the fellowship of the whole Christian Church, even those churches whose work they criticize in many respects!

No doubt this sense of Christian unity has arisen in part from the terrific pressures upon the Church by the non-Christian Communistic

(Continued on page 27)

Dr. Christensen is president of Augsburg College and Seminary, Minneapolis. His article appeared first in the **Lutheran Messenger,** official publication of the Lutheran Free Church.

INTERNATIONAL

# More Inter-Faith Discussions Urged

A meeting more historic than the ent one between Pope John XXIII d the Archbishop of Canterbury s hinted at by the new Greek Or- odox Metropolitan of Canada, Bish- Athenagoras of Toronto.

In an interview, the bishop said e Pope, Anglican Archbishop Geof- y Francis Fisher, and Ecumenical triarch Athenagoras of Istanbul ay get together in the near future. Such a meeting could take place ssibly late in 1961, the bishop id.

### Top Level Discussion of Unity

Meanwhile, in a flurry of state- ents on Christian unity, the su- reme leader of Eastern Orthodoxy, World Council of Churches execu- ve, and a Dutch cardinal were mong those speaking on various spects of Christian unity.

• The Dutch cardinal, the Arch- ishop of Utrecht, told thousands of Catholics and Protestants meeting at Utrecht, that Christendom must strive or the perfect unity which Christ ntended.

"The danger is not imaginary," he aid, "that we feel content with a eeming unity, not troubling our- elves any longer about the pure and ndivided unity which the Lord neant when speaking about himself eing one with the Father."

"In all fairness," he added, "we shall have to cherish mutual under- standing and esteem. Together we shall have to look for the unity as expressed by the Lord."

• From another part of the world, Patriarch Athenagoras of Istanbul, supreme leader of Eastern Ortho- doxy, stressed that the accomplish- ment of Christian unity "is the great- est responsibility faced in our day by the church and all the faithful who bear the name of Christ."

"The church would be able to exert immeasurable influence upon the fate and destiny of the people dwelling on earth, if she were united and not divided," he declared.

Striking out at the disunity of the church, the patriarch stated: "The existence of many churches under the name of Christ, and their sepa- rate efforts, have weakened the social and cultural activity and mission of the church, and have jeopardized the coordination of these efforts."

Commenting on recent demonstrations in inter-church relations, the Greek patriarch said that they "indicate that the churches have begun to emerge from the confines of isolationism in which they had hitherto lived."

### Notes Better Communication

• In New York, Dr. Roswell P. Barnes, executive secretary of the World Council of Churches' New York office hailed "improvement in communication between the churches in the major branches of Christianity."

"Churches now," said Dr. Barnes, "are in a better position to settle down to serious dialogue in the effort to enlarge the areas of agreement, not by compromise of truth but in loyalty to it."

While noting progress toward the reduction of "stultifying rivalries and emotional prejudices," Dr. Barnes warned against mere "superficial goodwill" aimed at reducing tensions. "This tendency has often led to religious indifferentism which undermines all high religion," he said.

## Lutherans Rebuilding in Chile

Lutherans of many lands are raising about $600,000 to reconstruct the damaged properties of the Evangelical Church in Chile which were shaken by the earthquake last April.

Nearly nine-tenths of the 25,000-member Lutheran Church in Chile is located in the disaster area, said Dr. Stewart W. Herman, executive secretary of the National Lutheran Council's Division of Lutheran Federation Affairs and director of the LWF's Committee on Latin America.

Destroyed by tremors and tidal waves were four churches, two parsonages, a kindergarten, and a cemetery. Much other church property was damaged.

Projects being planned include several new features in church buildings, in addition to basic reconstruction and repair. Damage was much more extensive than the original estimate of $200,000.

Bishop Andrzej Wantula, head of the Evangelical Augsburg (Lutheran) Church in Poland, reflects the indomitable spirit of Christians behind the Iron Curtain as he stands before Warsaw's domed Trinity Lutheran Church. The Lutheran Church is the largest Protestant body in Poland, having 110,000 members in six dioceses, about half of Poland's Protestants.

Reconstruction help has come from German Lutheran territorial churches, the NLC's U.S. Committee for the LWF, and Lutherans in Canada, Sweden, England, and Latin America.

## German Leaders Urge Loyalty

At year's end, two German Protestant leaders urged continued loyalty to the Christian faith despite the assaults of atheistic and materialistic forces.

Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany (EKID), said it was "deplorable" that all efforts to reach an honorable understanding between the great powers failed last year. But he urged Christians to start 1961 with untiring confidence in the future.

Dr. Hanns Lilje, Lutheran bishop of Hannover, warned against the danger of Europe becoming a religious desert in which the Christian faith would exist "only as a sterile tradition." He said Christianity must find its way back to its essence and give vigorous witness in these decisive times.

This African youth, using a Bible illustration chart familiar to millions of American Sunday school pupils, retells for African children the age-old story of Jesus and His love for all mankind.—RNS photograph

## Germans Study Communion

The question of inter-church fellowship at the Communion table may be studied by the Lutheran World Federation.

Request for such a study has come from the federation's German National Committee.

The desire was expressed in connection with a discussion of the problem of inter-communion both among German Protestants and among all groups taking part in the ecumenical movement.

The discussion arose in relation to the vigorous way in which participants in the First European Ecumenical Youth Assembly at Lausanne last July expressed themselves on the question.

Many of the young people showed dissatisfaction over the policy of not having an assembly-sponsored united Communion service, and 900 of them took part in an open administration of the Sacrament organized on an unofficial basis.

## Red China Debate Urged

The U. S. should encourage a full debate in the United Nations "on whether or not Communist China should be admitted" into the General Assembly, according to the Methodist General Board of Christian Social Concerns.

A resolution adopted by the 90-member board said that the "facts" concerning Red China "should be brought out in a free and open discussion, whereby all nations may be enabled to make up their own minds."

The board stated the conviction that the people of the U. S. should be prepared for the possible entrance of Communist China into the councils of nations. It also looked to the United Nations to do "everything necessary" to protect and safeguard the rights of the people of Formosa.

Dr. Caradine R. Hooton, Washington, D. C., was elected first general secretary of the recently organized board.

## Protestant Missionaries Increase

Protestant missionaries serving in countries other than their own now number 42,250, according to a survey published by the Missionary Research Library in New York.

Of this number, 27,219, or 64.4%, are from the United States and Canada. The remaining missionaries, numbering 15,031, or 35.6%, come from Europe, Australia, New Zealand, the Union of South Africa, and "younger churches."

"The small but growing number of foreign missionaries sent out by the 'younger churches' of Asia, Africa, and the Pacific to other countries is a significant and hopeful sign," the report observes.

The North American missionary force has increased 81% during the past ten years and its missionaries serve in 146 countries.

General estimate of income for foreign missions in countries other than North America is between 40 and 50 million dollars. U.S. and Canadian income for missionary agencies reached nearly 170 million dollars in 1959.

## British Lutherans to Unite

According to the Rev. Wayne C. Stumme, a pastor of The ALC who serves St. Paul Lutheran Church, Corby, Northamptonshire, England, his congregation will join early this year with other English-language congregations to form the United Lutheran Synod in Great Britain.

"Not far distant is the day," writes Pastor Stumme in a letter received by THE LUTHERAN STANDARD, "when there shall be a proper Lutheran Church in Great Britain. The Lutherans of many lands now living here are determined that our church shall remain for their children."

The young congregation at Corby which Pastor Stumme serves under appointment by the Lutheran World Federation's Department of World Service is in a growing steel town in the English Midlands. It was officially organized last Pentecost. Present communicant membership is about 70, baptized membership, 130. The members represent 10 different nationalities and come from all over Great Britain and the continent. About one half of them have been instructed and confirmed by Pastor Stumme. Over 100 children are enrolled in the Sunday church school program.

# NATIONAL

## 21 Lutherans in Congress

Three Lutherans were added to the House of Representatives in the last national election, bringing the Lutheran membership of the House to 17. The Senate includes four Lutherans, none of whom were up for re-election last November. The newcomers are:

Hjalmar C. Nygaard (R., N. D.), who is a member of First Church, a congregation of The ALC at Enderlin, N. D.; Ralph F. Beermann (R.,

Former President Eisenhower and Dr. Herman L. Turner, moderator of the United Presbyterian Church in the U.S.A., leave National Presbyterian Church in the nation's capital following a service of intercession and Holy Communion marking the opening of the 87th Congress, this month, the last Congress under Eisenhower's administration.—Religious News Service photo

eb.), a member of Salem Church, a ral congregation of the ULCA near akota City, Neb.; and Donald C. ruce (R., Ind.), a member of Trin- y Church, a congregation of the utheran Church—Missouri Synod, in dianapolis.

Members of The ALC in the Sen- e are: Homer E. Capehart (R., nd.), Warren G. Magnuson (D., Vash.), and Alexander Wiley (R., Vis.). Senator Vance Hartke (D., nd.) is a member of the Lutheran hurch—Missouri Synod.

The House has eight members who st The ALC for their religious affil- ation: H. Carl Andersen (R., Minn.), en F. Jensen (R., Iowa), Lester R. ohnson (D., Wis.), Ancher Nelsen R., Minn.), Hjalmar C. Nygaard R., N. D.), Albert H. Quie (R., Minn.), Thor C. Tollefson (R., Wash.), and James E. VanZandt (R., Pa.).

## Face Fair Housing Issue

Lutherans are playing a prominent part in a general Protestant effort to open segregated housing areas in Greater Minneapolis to Negroes and other minorities.

A Fair Housing Steering Committee, which is taking the lead in the effort, includes eight Lutherans and seven other Protestants. Four of the eight Lutherans are members of The ALC, namely, President Fredrik A. Schiotz, chairman of the committee; Pastors David Preus and Fred Wolff; and Mr. Grant Walseth. Dr. E. C. Reinertson, president of The ALC's Southeastern Minnesota District, is an advisory member.

Dr. Schiotz presided at a meeting, held in Salem English Lutheran church, Minneapolis, on Jan. 11, in which pastors and lay representatives from all the Protestant denominations in the city were encouraged to make Race Relations Sunday, Feb. 12, a "Day of Prayer for Fair Housing in Greater Minneapolis."

At this meeting Dr. John M. Stensvaag, president of the Lutheran Free Church, read a statement by Dr. Theodore Matson, American missions executive of the Augustana Lutheran Church. The statement noted that although Negroes represent less than 2% of the 770,000 population of Minneapolis, they constitute 21% of the population in four "ghetto" type localities of the city and over 18% in two other such localities.

The statement also observed that "while there have been significant gains in all levels of employment, it is at the point of freedom in buying a home or renting an apartment that his aspirations toward first class citizenship are thwarted."

The Rev. David Witheridge, executive secretary of the Greater Minneapolis Council of Churches, said that most denominations have spoken out against racial discrimination in housing. To get church members to accept these principles and put them into practice is the goal of the present effort, he added.

Dr. Bernard Braskamp (center), retired Presbyterian minister who serves as chaplain to the U. S. House of Representatives, meets with ministers and former missionaries who are members of the new Congress. Left to right are Rep. Walter H. Judd (R., Minn.), former Congregational medical missionary in China; Rep. Walter H. Moeller (D., Ohio), a pastor of the Lutheran Church—Missouri Synod; Dr. Braskamp; Rep. Henry C. Schadeburg (R., Wis.), newly-elected to Congress from the pastorate of Plymouth Congregational Church, Burlington, Wis.; and Rep. Merwin Coad (D., Iowa), a minister of the Disciples of Christ. Not shown is Rep. Adam Clayton Powell, Jr., (D., N. Y.), who is pastor of the Abbysinian Baptist Church.—RNS photograph

## Race Relations Sunday Set

Protestant churches will be reminded on Feb. 12 that the issue of race relations is very plainly a responsibility of the church.

The occasion will be the 31st annual Race Relations Sunday, which coincides this year with Emancipator Abraham Lincoln's birthday.

A special printed message to the churches, issued by the National Council of Churches and titled, "Let Love Be Genuine," is an "earnest appeal to all Christians," said the Rev. L. W. Halvorson, secretary of Intercultural Outreach of the National Lutheran Council, and a pastor of The ALC.

Among suggestions in the special message for local church groups in community action are: to work to bring about desegregation and integration of public schools; to support legislation designed to guarantee full opportunity for all people regardless of race, color, or nationality; to urge elimination of segregation on buses and public transportation; to work to develop "open occupancy" housing; and to work to assure all persons the opportunity to register and to exercise the right to vote.

Local churches are challenged to open membership to all people, making this fact known in the community and seeking new church members regardless of race.

"Need we be reminded," asked Mr. Halvorson, "that the issue of race

relations is very plainly a responsibility of the church? All other attempts to solve the problem of race relations break down at the point of seeking an answer to the question: 'How can men live together in harmony and good will?' It is at this point where the Christian Church does have the answer, namely, genuine Christian love."

## World Brotherhood Exchange

A new Lutheran auxiliary agency, World Brotherhood Exchange, has been established to recruit laymen for overseas church service.

Assuming the directorship Jan. 15, with headquarters in Los Angeles, was the Rev. Conrad S. Braaten, senior pastor of The ALC's Trinity Church at Santa Barbara, Calif.

Mr. Braaten said the WBE will work to:

- Recruit retired, semi-retired, or financially solvent younger men from all trades and professions, who will serve, at their own expense, in a mission field or underprivileged area.

- Recruit practicing physicians, surgeons, and dentists willing to serve, at their own expense, at a given clinic or dispensary for two or three months every two years.

- Recruit qualified Christian students in colleges and universities to form "Christian cells on pagan campuses" in India or any other underdeveloped nation where English is the medium of instruction. . . .

- Establish and maintain a filing bureau which would compile and have on file names of Christian personnel technically qualified, who could be employed by the State Department and industries having enterprises overseas.

The new agency will not receive support from church budgets, but from gifts and grants from individuals and corporations.

The ALC has endorsed the new agency. Mr. Braaten said it is hoped that other church bodies will also establish a relationship with the WBE.

According to Mr. Braaten, the future of the new organization is bright. "In a miraculous way," he said, "a substantial amount of money has been pledged, without direct solicitation, to the support of the WBE for initial operating expenses."

## Today's Morals Hit

Contemporary Argentine and British morals were sharply criticized by church leaders who consider the present moral climate "poisonous."

In London the Rev. Edward Rogers, president of the Methodist Conference of Great Britain, stated that "the sad truth is that our views on chastity and decency are regarded as odd."

We are "fooling ourselves," said Mr. Rogers, if we think that after we succeed in banning *Lady Chatterley's Lover*, "there will automatically follow sound and healthy thinking about sex relations."

Mr. Rogers said: "We should be setting forth, reasonably and intelligently, basic Christian ethics; and we should encourage discussion about them."

In Buenos Aires, Archbishop Ramon J. Castellano declared in a pastoral letter, that the things that can be seen and heard in the streets today "would shame even the Kafirs of Africa (a primitive native tribe)."

"Sex rules in the world today," he said, "and the base idol of flesh occupies a preferential place in man's heart. The air we breathe is saturated with it."

## LSC Marks Birthday

Ten years of a cooperative ministry by Lutherans to military personnel will be observed this year by the Lutheran Service Commission. Special world-wide observance of the anniversary has been set for Sunday, April 23.

The LSC, a joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod, began providing an off-station ministry for military personnel in 1951. Its service centers in the U.S. and overseas offer places of relaxation in a wholesome atmosphere where armed forces personnel may spend their free time.

Dr. Carl F. Yaeger and the Rev. Walter E. Kraemer, LSC associate secretaries, said in a joint statement:

"The year-long observance is also recognition by the commission of the thousands of individuals who throughout the past decade have consistently and faithfully assisted in the local ministry to men and women in our armed forces.

"At the same time, staff members of the Lutheran Service Commission will celebrate ten years of cooperative efforts by putting forth a concerted effort to improve their services to those in uniform."

Both executives added that 1961 will be a year of special emphasis on showing Lutheran concern for military personnel. This can be shown, they said, through activities at service centers, interest of chaplains, and also by individual members of congregations writing letters to their fellow Lutherans in the armed forces.

## About People

*Dr. Theodore P. Fricke,* associate director of the Division of World Missions of The ALC, is attending the eight-day annual Mission Conference at Wau, Territory of New Guinea. Following the conference, Dr. Fricke will make a survey trip through the field. He will spend two months in New Guinea on this, his third trip to the field.

*The Rev. James D. Ford,* 29, a pastor of the Augustana Lutheran Church, is the first Lutheran appointed to serve as a chaplain at West Point. Mr. Ford, who has served as pastor at Ivanhoe, Minn., since his ordination in 1958, will assume his new duties on Feb. 1.

*Dr. Fredrik A. Schiotz* went to Hamburg, Germany, this month, to discuss a million-dollar radio project in Ethiopia. The proposed station, which would serve Africa, the Near East, and India, and has been approved in principle by the Ethiopian government, was discussed by a radio committee of the Lutheran World Federation. Dr. Schiotz, president of The ALC, is chairman of the committee. Also attending this meeting was *the Rev. Herbert Schaefer,* director of The ALC's mission program in Ethiopia.

While in Hamburg Dr. Schiotz also met with the executive committee of the LWF Commission on World Mission, of which he is vice-chairman. He was scheduled to return to Minneapolis on Jan. 26.

*Dr. Harold L. Yochum,* president of Capital University, Columbus, Ohio, was awarded a Doctor of Literature degree last month by Pacific Lutheran University, Parkland, Wash. The occasion was a dinner

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# THE HUMAN SIDE OF RACE RELATIONS

By Carl F. Reuss

RACE relations, we know all too well, is a problem that is world-wide in its proportions. It is a problem loaded with explosive possibilities. No one safely can predict where or how it next will erupt.

It's good to remember that race relations is a problem not alone of Little Rock or of New Orleans, not alone of North or of South, not alone of London or of Paris, not alone of the Congo or of South Africa. Rather, it is a problem upsetting the people of every continent, whether their skins be white or black, yellow or brown, red or albino. No country and no race these days is isolated from the race relations issue.

The incredibly rapid pace of social change guarantees that! Rural folk of one race move to cities where people of another race once lived alone. This is as true in Africa as in Chicago or Detroit. They are not used to city ways of living, and the differences that show up in their ways of living are looked upon as race differences rather than as the rural-urban, or country-city, differences they mostly are.

Or, consider another example of rapid change. People once limited to an inferior social position want to rise on the social ladder. They see and hear about and they want to equal the more-favored people who live in comfortable homes, have good educations, and hold well-paying jobs. So long as they are of the dominant race, there are no particular problems. If their skins are of a different color, problems of race relations arise.

Tensions in race relations can well be seen as marks of a society in the process of change. Old ways no longer satisfy. Acceptable new ways are *being* developed but have *not yet been* developed. The old guides to race relations, which once worked successfully, now have been so sharply challenged that people generally no longer feel comfortable in accepting them. New, workable, guides to harmonious relations have not yet been developed to replace the old ways now greatly discredited.

Dr. Reuss is director of the Commission on Research and Social Action of The ALC.

It helps to see current race tensions and struggles in this light. Adherents of the old and tried ways are at war with those who successfully are working to bring in new patterns for race relations. The old at best is merely fighting a delaying action, for defeat and change are inevitable. The old fights on, however, to insure that in the terms of surrender at least some of the cherished principles for which it stood will be accepted in the new action patterns.

"Race relations," obviously then, is more than a political problem, to be solved by political means. It is more than an economic issue, to be dealt with via boycotts and sit-ins. It is more than a religious matter, to be solved through spiritual approaches. It is more than an evidence of prejudice, to be removed through education. It is all of these and more.

Race relations focuses on people. It becomes a personal problem. Race relations becomes a problem of people living in a changing society, of people who feel allegiance to conflicting loyalties and who are torn trying to decide to which they owe the greater loyalty.

Too often this personal dimension is overlooked in earnest discussions of the race relations issue. To bring it into discussion sometimes is regarded as sentimental or even as unfair. Yet it is people—men, women, and children—who are caught up in the tensions of changing race relations. What of them, their feelings, their hopes, their conflicts, their frustrations?

What about the Negro professional man who wants an attractive home in a good neighborhood, near good schools and transportation, living amid people of his own income bracket and outlook on life? Will he find most sections of the city and its suburbs closed to him solely because of the color of his skin? He believes in the American emphasis on opportunity according to ability—but finds in practice that it has color tones he thinks deny the principle.

The white real estate salesman doesn't want to risk offending neighbors by showing salable properties to a Negro family. He knows salesmen who have lost their jobs for selling a property in an all-white neighborhood to a family of another race. He knows he is shutting out an otherwise desirable resident but feels helpless in the situation. What can one man do?

Or, think of the white restaurateur who has given 30 years of his life to building a reputation for quality patronage, excellent food, and leisurely dining, with corresponding prices. He is quite willing to serve Negro patrons who can pay his prices but some of his most regular customers have warned him they'll stop coming if he starts serving Negroes. He knows that if this happens he'll have to revamp his whole business operation—or perhaps even close. He's still 10 years short of retirement. What will or should he do?

Think, too, of the widow who invested in a large house near the state university, figuring on renting rooms to students as her means of livelihood. Now the dean of students decrees that all landlords must agree to accept roomers without regard to race, creed, or nationality origin. She, however, was robbed and criminally assaulted by a Negro in her early womanhood and her husband was killed in an accident caused by a drunken Negro driver who ran at high speed through a stop sign while fleeing police. Is it right that she be compelled to take Negro roomers or lose her standing on the university-approved housing list?

Think, though, of the Negro student who was admitted to the university, who is working his way through school, and who wants good but economical housing. Think of *his* feelings when he is not even shown a room, or is shown one at twice the price the landlord registered at the dean's office. Think of his later problems of job-hunting as a social case worker, for example. Only public welfare departments and some private agencies are likely to consider him seriously. Few Lutheran agencies, for example, would be likely to hire him, for reasons each agency thinks good and defensible.

Human rights often collide. The legitimate rights of one human being collide with the equally legitimate rights of another. Often human rights collide with what are called property rights. But property rights—as one's investment in a home or a business—also involve human rights. They bear upon a person's ability to make a living or to provide for his retirement years. Human and property rights intertwine.

For conscientious Christians the issues involved in race relations questions must cause soul-searching. Positions taken by church bodies interpreting Scripture clearly label enforced racial segregation as sinful and contrary to God's will. On the other hand the practical realities of human life, sin-stained as they are, must be taken into account. For one person to determine how another should act, and to judge whether he acted rightly or wrongly, goes beyond the limits of responsible Christian behavior.

At this critical stage in the race relations controversy, perhaps the most we can hope is that Christian people will:

- seek to understand that society is in ferment, developing new patterns in race relations;
- try honestly to place themselves in the other person's shoes, seeing things from his viewpoint, and guide their own actions accordingly;
- work against blind, ignorant prejudice and the tendency to label or classify persons into races or groups instead of seeing them as unique particular human beings;
- expect responsible performance, according to ability and opportunity, from all persons, neither denying opportunity nor showing favoritism merely because of skin color;
- try to put into practice, despite difficulties, what they genuinely believe to be God's will for them as his light and his salt in the specific circles in which he has called them to influence;
- exert a constructive Christian influence in community life through the channels of public opinion and community organizations, working to effect reconciliation, peace, harmony, and understanding among all races;
- pray for God's forgiveness for the sins men have brought into the relations between the races and that in his mercy he will guide men in building new patterns pleasing to him and therefore good for men.

**February 12 is Race Relations Sunday**

*For those who have eyes to see*
*there are intercultural possibilities*

# Right on Your Street

By Philip A. Johnson

WHAT a glorious mix-up resulted from the events of the day of Pentecost! When the Spirit of God moved the hearts of the listeners as well as those of the apostles who prayed and preached that day, people of 16 nationalities, from three continents, were baptized into the Christian Church.

**articles on these five are presented in the tion that relations be- different racial, eco-, and cultural groups ndamentally human re- s and as such are of concern to the church.**

Across the diversity of language, color, custom, and culture the will of God cut sharply, and 3,000 new members of the church rejoiced in their experience of unity. It was no accident that God chose such a motley crowd on which to bestow his gift of faith, cleansing, and brotherly love. Pentecost was a mighty demonstration of his purpose "that they might be one." It was the undoing of the curse of Babel which had sent the tribes of men stumbling along their separate quarrelsome ways.

We Lutherans maintain that we regard the Bible as our only rule for faith and life. We honor Martin Luther as the one who restored the Church to its evangelical and New Testament purity. But often we deny in practice what we proclaim in principle. When we compare our own congregations with that barrier-breaking, all-inclusive New Testament fellowship, we find that we have sometimes drawn lines where God has not. Sometimes we have passed by on the other side rather than suffer the embarrassment of inviting into our hearts, homes, and churches someone whose color of skin, shape of nose or eye, bank balance, or highest grade of school completed seems to be different from our own.

How peculiar we are! We like to travel to other cities and states—to foreign lands, if we're lucky—"to see how people live." We delight in recounting strange customs we've run into. We enjoy movies or TV shows which transport our imaginations to far places. We are happy to welcome visiting foreigners as speakers at our meetings, and we give—neither grudgingly nor generously—to make Christians out of all kinds of people—elsewhere.

Yet we tend to close our eyes to the exciting possibilities all around us for the enrichment of our own lives and that of our congregations. I mean people. People of a nationality different from ours, a color lighter or darker, a homeland across a border or a sea, a heritage of customs, holidays, menus, at first strange, then fascinating.

## Someone Worth Knowing

On your street, across town, or down your road there's someone worth knowing. Not because "you have so much in common," but because there's something uncommon about a lot of folks. Let's look at some of the possibilities.

Take Indians—American Indians. A few, through somebody's oversight, are quite well-to-do. This may be because oil or uranium was discovered on land which was allocated for Indian settlement because it was thought to be good for nothing else. Or it may be due to the hard work and intelligent planning of the Indians themselves—raising Pima cotton, for example.

A high percentage of these pre-D.A.R. Americans are desperately poor, poor because we made them that way, or weren't looking while somebody else did.

Indians live in many big cities and in many rural areas. Near most of them Lutheran churches can be found. But so rarely as to be a curiosity do they ever get together. The Indian can scarcely be expected to care for the church if the church shows no concern for him. Yet Christians by definition are supposed to be

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*Two congregations of different cultural backgrounds have been successfully integrated in Edinburg, Texas*

# TWO LANGUAGES, ONE LORD

**By Kurt Carl Hartmann**

IT ALL began with a Christmas Eve service about two years ago. The members of First American Lutheran Church in Edinburg, Tex., were without a pastor. Their worship services were being conducted by the Rev. Roger Hazen, pastor of Saint Paul Lutheran Church in the same city.

No one seemed to think it strange that there were two congregations of the same church body in this south Texas city of 20,000. It wasn't because Lutherans were so numerous there. In fact, when First American congregation was organized in 1943, St. Paul Church was a small, struggling congregation, worshiping in a wee church building.

Nevertheless, a second congregation was organized to serve a different group of people. St. Paul congregation was ministering to Latin-Americans, who comprise about 70% of the population of Edinburg. First American Church was organized to reach the white Anglo-Americans. The two groups of people spoke different languages, at least in their homes, and had quite different backgrounds and traditions. So they went to different Lutheran churches.

But now both congregations were temporarily being served by the same pastor, who preached in Spanish at St. Paul church and in English at First American.

Perhaps the Christmas message of goodwill to men from a Savior who came for all the people had something to do with it. At any rate, some of the members of First American congregation asked, "Why not ask the members of San Pablo (Saint Paul) to come over and participate with us in the Christmas Eve service this year?" This "why not" issued into a positive invitation, which was accepted by the members of St. Paul.

So a Christmas Eve service was worked out together. Members from both congregations participated. Some recitations and hymns were in Spanish, some in English. On Christmas Eve, "the church was packed by members from both congregations," Pastor Hazen reports.

The service led to much discussion among the members of both congregations. If it could be done once, why not again? The members were neither segregationists nor integrationists. But they began to see the value of the two groups of believers, belonging to the same church, uniting their efforts and confronting the community with one witness for Christ. It made sense, too, for two struggling congregations to combine their slightly more than 200 members in order to carry on their work more effectively.

Neither congregation had a pressure group, nor were there lobbyists from other parts of the country. But there was a common concern: to do the work of Christ in the best possible way under the existing conditions in Edinburg. The result was a decision to unite into one congregation.

Several factors were involved in reaching this decision. Before First American had its own building, the congregation worshiped in the St. Paul church. Men of St. Paul had been enjoying the fellowship of Brotherhood meetings at First American. And now the same pastor had been conducting services for both congregations.

After deciding to unite in one congregation, the group made two other decisions. They would call their congregation First Lutheran Church of Edinburg, since St. Paul, organized in 1931, had been the first Lutheran church there and First American was the first among Anglo-Americans. They would build a new sanctuary in an area of the city where families of both races lived side by side.

Locations were sought and studied. A suitable plot of ground was finally found, but it was not for sale. The owner, Carrol Norquest, a member of the congregation, *gave* the three-acre plot for the new congregation's house of worship, education unit, and parsonage.

The church council of First Lutheran includes members from both former groups.

The post-confirmation Sunday school class is taught by Mrs. Hazen

The site is near a main highway; it is close to a projected public school, an existing elementary school, and the new Pan American College. The Habilitation Center (one of 11 in the United States) is also nearby.

Ground was broken on Aug. 2, 1959, and in December the new buildings were dedicated.

The Edinburg *Daily Review* carried a story and picture of the event on the front page. When Pastor Hazen called the editor to thank him, the editor said, "Sir, this is *news*. I know of no other setup like it."

How is it working out? In every phase of the congregation's work the merger has been effective. Both former congregations are represented on the council. The president of the congregation and of the council is A. H. Karcher, a graduate of Texas A. & M. College. The vice president is Guadalupe Aguilar, a barber. The treasurer is Eliborio Flores. Pastor Hazen reports that the officers were unanimous choices of the congregation.

The women of the congregation meet separately each month in their circles. Since a number of the women still understand Spanish better than English, it is practical to have a Spanish-speaking circle and an English-speaking circle, at least for the time being. However, quarterly meetings are held jointly.

The main church services are in the English language, and most of the members attend the English services and commune together. A service is also conducted in Spanish for those who still can be reached best in this language. In the service attended by the writer, Mr. Aguilar, the vice-president of the congregation, gave a temple talk in preparation for a preaching-teaching-reaching mission which was to begin that night. It's been a long time since I have heard a more informative, to-the-point address on the meaning of Christian stewardship.

Sunday school classes and daily vacation Bible schools are conducted in the English language, and members from both former congregations teach and help in the teaching efforts of the congregation.

There have been several intermarriages. But these were in the making, or had been consummated, before the churches began to talk of merging. Intermarriages are not necessarily the result of integration.

Like the poor, intermarriages are always with us. Whether the Church helps to create intermarriages, or whether they are consummated before the Church comes on the scene, its obligation is no different than its obligation and opportunity in other marriages. The new congregation seems to have that healing attitude that no marriage is as secure as the one in which Jesus Christ is Lord of hearts.

Pastor Hazen explains the favorable attempt at integration in this way: "There has been a general feeling in our congregation that one of the reasons for the success in joining our two churches and cultures has been that we haven't made a big issue out of it. We faced our problems as they came and in a natural way. Now with a year of operation as one church there has been more and more fellowship between the people. I believe that our people, as a whole, are convinced that we are doing only what we should be doing. We are not doing anything special, but only doing our job, and the less we crow about it the better."

In the opening prayer for the Saturday morning confirmation class, the pastor includes this petition: "Bless the work of Thy hands in our community." That's what it is: the work of God's hands that has brought persons of two races into one congregation, and of all races into his Kingdom.

Pastor Hartmann serves a parish at La Vernia, Tex.

## INTRODUCING UELC . . .

from page 5

though the UELC seminary was small, its faculty included some theologians of stature who had been trained in the critical school. As a consequence Trinity Seminary met some of the problems of Biblical criticism a decade or so before some of the other Lutheran seminaries confronted them.

Thirdly, part of the liveliness within the UELC was undoubtedly due to the influence of its church paper, *The Ansgar Lutheran,* and the editorials of Dr. John M. Jensen. In addition to serving a congregation as full-time pastor, translating books from the Scandinavian languages, and reading voraciously, Dr. Jensen single-handedly edited *The Ansgar Lutheran.* While he himself often admitted that his many duties prevented him from giving his editorials the polish he would like to have seen, no one ever accused them of a lack of vigor. He spoke forthrightly, criticizing departments of his own church if he felt it necessary.

One of the contributions, then, of the UELC to the merger is the constant reminder that though limited size may have its handicaps, in the Church of Jesus Christ the chief factor still is a vibrant spiritual life. This, of course, is not the exclusive property of the UELC, but it is to its credit that it kept this vibrancy despite great practical handicaps.

# THESE UNDERESTIMATED LAYMEN

● *Where the church is willing to . . . enter the secular worlds of the laity and to provide the laity with spiritual and theological preparation for a mission in the world, there the church may discover her greatest moment of renewal since the Reformation.*

By Loren Halvorson

IN A little book published in 1953, Eberhard Mueller, the founder of the first German lay academy, charged that the church had taken little notice of the radical changes in modern society. This small volume was something of a sensation with its assertion that the missionary task of this generation is to bring an *old* message to a *new* world. Mueller argued that part of the problem was one of communication between this old message and the new world. He called for the establishment of centers where contact between the two might take place. This problem of communication was neatly summarized by a layman who remarked, "The trouble with preachers is that they answer questions I never ask."

### The Church Is Listening

A number of centers where the church is discovering the questions that the layman is asking have been established in Europe and in this country. One of these "listening posts" is located on the edge of one of America's largest industrial complexes. It is known as Parishfield, near Detroit, Mich. This center was established in 1948 by the Protestant Episcopal Diocese of Michigan as a place where various groups from the industrial and professional worlds could discuss their particular problems. The original farm buildings were skillfully transformed into comfortable, modern facilities where small groups could spend several days together.

A typical weekend at Parishfield will find representatives from labor, management, professional groups, and the church engaged in lively exchange as they grapple with the questions of the industrial world. Through a close connection with the Detroit Industrial Mission, the Parishfield community is involved in an attempt of the church to go where her members work, in this case into the giant industries of Detroit. In this setting the church cannot avoid the questions that the laymen must face.

The auto worker puts his question this way. "How can I find satisfaction in my work? All the time they talk about quality—you've got to have quality. But look, all I do is put two pieces together. I don't make the pieces. You can't even see 'em when they're on the car. What do I care about quality?"

The sales manager has his own set of questions. "All right, you tell me what to do. A man who has been with us for many years and used to be one of our top salesmen has now lost his touch. He's getting old and forgets. Our other salesmen see him getting away with things they aren't allowed to do. So I've got to decide to keep him or let him go. Sure, I've got an obligation to him, but I'm in a competitive business. So what do I do?"

The man in business raises other questions. "Look, I'm in a cut-throat business. The only way to make a profit is to get ahead of the competition and stay there. Get tough, cut costs—it's hard on people, sure, but how else can you get sales? And that's what puts meat on my table. You talk about brotherly love. Well, see here, brother, that just doesn't work in my business."

Answers to such questions do not come too quickly or easily. But in centers like Parishfield they are being asked of the church and some answers are being found.

### Toward Meaningful Solutions

Another such listening post is the Ecumenical Institute in Evanston, Ill. Incorporated in 1957, the institute sponsors conferences for various groups in an attempt to discover their questions and relate them to the Christian faith. Problems of the day in the fields of politics, industry, education, science, and the fine arts are raised and discussed in the institute. As do the lay centers in Europe, the Evanston Ecumenical Institute seeks to bring to bear on each issue accurate knowledge, prudent judgment, and the

*Second in a series of articles on the ministry of laity by Dr. Halvorson, director of church occupations and lay training in The ALC.*

epths of insight and concern of the Christian faith. "It is only as the world speaks to Christianity, and Christianity, with a deeper understanding of the world's problems, answers society, that any meaningful solution can be discovered," states the director of the Evanston program. The programs held in the past year reflect the wide range of the institute's concern. Conferences were sponsored for "Religion in Industry," "The Graduate Student," "Religion and the Public Schools," "Ethics in Business Decisions," "The Relation of Modern Art to the Church," and many other topics. Weekend meetings were also held for persons leaving for overseas branches of industry, social workers, scientists, women, lawyers, and medical doctors. The support for this program comes from a number of congregations in the Chicago area as well as from interested individuals, corporations, and denominations.

Not far from New York City is the Wainwright House, which has been described by *The New York Times* as "a research and training center to help men put religious ideals into practice Monday through Saturday." A beautiful mansion with a majestic view of Long Island Sound is the setting of retreats and conferences for leaders in government, science, and industry. The center is operated by a group of some 1,500 persons known as the Laymen's Movement for a Christian World. Not only do the conference participants spend their time discussing certain questions, but a portion of each weekend is set aside for periods of physical work on the buildings and grounds. Considerable interest has been aroused by a series of seminars on "Science and the Nature of Man" in which many renowned scientists, philosophers, and theologians have taken part.

### Too Much in the World?

In these attempts of the church to listen to the questions of the world is there not the danger of the church forgetting her own mission? Part of any dialogue is listening, but the church is also under divine orders to say something to the world. These pioneer ventures out on the frontiers where they are so much involved in secular affairs could easily lose contact with the main forces of the church. Will these fringe movements build bridges between the church and the world so that the Gospel of Christ will make contact with all areas of modern life, or will these experiments simply be dissolved in the secularism of the day?

A Communion service at Parishfield

The leaders of these movements are not unaware of such dangers. This work cannot be done without risks and they are very real. But there are signs that this encounter with the world is closely related with the spiritual renewal of the laity. One gives birth to the other. One is of no value without the other. The church's discovery of the world of the laity and her equipping the laity for a ministry in the world go hand in hand. Most of these centers which are engaged in what we might call "outer dialogues" with the world are also deeply committed to "inner dialogues," i.e., dialogues between the church and the laity (theological studies) and between individuals and God (meditation). The church must also be the "listening church" in respect to her Lord.

Christ frequently took his disciples apart to ready them for service in the world. Likewise today there are evidences of the church seeking out places of retreat for inner renewal.

### Strength Renewed at Retreats

One of the centers concerned primarily with the inner renewal of the laity is Kirkridge, a rural mountainside retreat center in eastern Pennsylvania. Groups of 12 to 20 persons come to this quiet setting for periods of meditation, discussion, and manual work. Here there is time for men and women caught up in the frenzied rush of modern life to participate in long and deep discussions of the Christian faith, in periods of complete silence, and in informal worship. A new building on top of a nearby mountain offers a dramatic view to those who come to Kirkridge searching for new perspectives and renewed strength. The small group of dedicated individuals who support this center are convinced that the renewal of the Church will come out of such intimate retreat experiences.

Similar retreat houses are to be found in the Packard Manse near Boston, the Thompson House near St. Louis, St. Martin's House in New Jersey, Dayspring near Washington, D.C., Five Oaks in Ontario, and the numerous other centers being established by various denominations and other groups throughout the United States.

Part of the "inner dialogue" of the church is private meditation and worship, which are important aspects of these retreat centers. The other part of this "inner dialogue" is theological study. The equipping of the laity for their ministries in the world requires a se-

Laymen made use of coffee breaks to get more information from their faculty members at the Lutheran Laymen's Institute held annually in Montana.

rious and mature grasp of the basic teachings of the Christian faith and its application to the questions of modern life.

A number of lay schools of theology, designed to prepare the laity for ministries in the world as well as in the church, have been established in this country. One of them is the Lay School of Religion in Berkeley, Calif. Seminary-level courses are offered in evening sessions through the cooperation of several theological seminaries in the San Francisco area. These courses run for six weeks and are offered in the spring and fall semesters. Participants in this program have included engineers, architects, housewives, teachers, dentists, university professors, nurses, and laypersons in church occupations. One of the professors who teaches in the Lay School of Religion remarked that this is the most exciting teaching experience in his career.

Other seminaries also offer courses of theological study for the laity. Among them are the Lancaster Theological Seminary of the Evangelical and Reformed Church, the School of Theology of the Episcopal Diocese of Long Island, and Chicago Theological Seminary of the Congregational Christian Church. Luther Theological Seminary in St. Paul has had a summer Lay School of Theology since 1955.

The proposed new Lutheran seminary of the ULCA, Augustana, AELC, and Suomi merger, to be located near Chicago, will have a department for lay study. Wittenberg University of the ULCA is launching a "Theology for Laymen" program in 1961 with courses in stewardship, evangelism, parish education, elementary dogmatics, church history, and English Bible. An important aspect of the Wittenberg experiment will be the training of older men for ordained service as well as retired men for full-time unordained service in the church.

## Communities of Lay Theologians

One of the most remarkable experiments in lay theological study is being carried on near the University of Texas campus in Austin. Students from the university are being housed in dormitories owned by the Christian Faith and Life Community and are participating on their own time and expense in a rigorous course of theological study. Ten hours each week are devoted to worship, evening lectures and seminars, and small tutorial groups. A staff of nine theologians teaches a two-year curriculum of theological studies. The titles of the courses indicate the stimulating approach that is being used: "The Edge of Life or the Question of God," "The Escape from Life or the Unreality of the Gods," "The Possibility for Life or the Christ-Event," "The Styles of Life or the Christ-Faith," "Human Existence and Community or the Doctrine of the Church," "Vocation to Be a Society or Christian Social Ethics."

A number of similar student communities have been established in other university settings.

## New Frontiers for the Lutheran Church

In 1957 the United Lutheran Church in America began a number of experimental conferences known as Faith and Life Institutes. Their purpose has been to explore the relation of the Christian faith to various occupational groups. As a result of these initial conferences the ULCA has engaged a full-time staff member to direct a continuing denomination-wide study and discussion program involving pastors and laity. A recent Faith and Life Institute was held in California for laborers, and one is being planned in Minnesota this year for state officials and theologians.

A number of Lutheran colleges have been engaged in "outer dialogues" through the various institutes and conferences they have sponsored. Wartburg College's conferences on "Religion and Medicine" in 1957 and "The American Family" in 1959 are examples of how our schools can be used as platforms for discussions between the church and the world. It may well be that our colleges represent the best available facilities in the Lutheran Church for meeting the layman in his world and equipping him for a significant ministry in that world.

There are also other signs of the Lutheran Church's growing concern for strengthening the ministry of the laity. The renewal of interest in Biblical study within the congregations, the increased use of the retreat experiences, and the concern of many organizations to deal with theological subjects might be cited in this connection. The amazing response to the Lutheran Layman's Institute in Montana is ample evidence that laymen from all walks of life are eager for and capable of solid theological study and discussion. At the 1960 institute in Havre, Mont., some 140 men endured a weekend of 13 sessions of intensive lectures and discussions on theological topics and at the end still clamoured for more! Perhaps we need to revise some of our estimates of the interest among the laity in theology.

The laity are restive. They want the church to speak to the questions that they are asking. They are perplexed as to what the Christian faith has to do with their daily life. They feel ill-equipped to express that faith with any kind of precision in the secular world where they work. Yet they represent tremendous resources of untapped ministries. Where the church is willing to run the risks of entering the secular worlds of the laity and to provide the laity with the spiritual and theological preparation for this mission in the world, there the church may discover her greatest moment of renewal since the Reformation.

# The First Time Around—*American Missions*

## The Unchurched Americans

By Howard Sandum

THE home missionary pioneers in the past of The American Lutheran Church faced the grim reality of the frontier. They preached the Gospel, built churches, and turned the challenge into a victory which has endured in today's pattern of church life.

Today's reality is a population that is growing, building, shifting, living at a speed made possible only by a Nuclear Age. And the church is hurrying to meet its new responsibilities here in the United States, which has 71 million unchurched people, as well as in Canada and Mexico.

"In the race set before us we have put within our power to determine in large measure the shape of the church of the future," says the director for the Board of American Missions, Dr. Philip S. Dybvig.

"Through the many new congregations to be established, we can light candles in the dark corners and help the entire church to become more Christlike in our Christian concern, in our stewardship, in our worship and fellowship, and in our orientation of all of life."

The program proposed could be decisive for the future. In the next five years the board hopes to establish more than 450 new congregations—nearly 10% of the number active at the beginning of The ALC.

The spirit of this task was indicated recently by Dr. R. Dale Lechleitner, the board's associate director. He and Dr. Dybvig formerly headed the ALC and ELC home mission programs, respectively.

"The Great Commission," says Dr. Lechleitner, "is clear and complete. No favorites, no Jew first, Gentile first, black first, white first, Lutheran first, Catholic first, man first, or woman first. Simply Go! Make disciples—baptize—teach."

Of the new congregations, 75 will be established during 1961. Many of those they serve are receiving no regular Christian nourishment—the unchurched Americans.

Broadly reflected in the program is a factor intensified by the formation of The American Lutheran Church—the vision of a church moving beyond regional boundaries and accepting national responsibilities. The board, using more than 9 million dollars of church extension funds available in 1961, will make loans and grants for establishment of new

Dr. Dybvig

churches in six administrative regions of the United States and a seventh in Canada.

Thus the significance of the designation, "American" missions. The board's responsibilities extend throughout North America, including 12 congregations for Mexicans and one for Americans in Mexico.

Further, the church is following American citizens abroad in order to serve them with English-speaking congregations both at Oslo, Norway, and Copenhagen, Denmark.

The astonishing strength and flexibility necessary for this kind of wide-wheeling church extension has been made possible by a bold and coordinated use of capital financing.

While The ALC seeds the project with a loan typically designed to cover land, parsonage, and a first unit for worship, the fledgling congregation is encouraged to become self-supporting as quickly as possible.

This has been happening frequently within four years. The congregation refinances its loan, making the money available again for more church extension.

The five-year goal will require steadily increasing contributions from the church budget, which this year will provide more than 4 million dollars to the program.

The church also functions like a bank in enabling individuals and organizations to invest in new churches through purchase of home mission trust certificates, which are expected to provide 3½ million dollars of capital this year.

And more than 4,800 persons give regularly to new congregations of their choice through the Church-of-the-Month Club, which operates like a modern book club.

Departments within the Division of American Missions handle special problems in some areas. One department supervises Mexican missions; another oversees Eskimo missions which have been operating in Alaska since 1894.

The division also carries forward the strategy of The ALC in two kinds of communities pressed by the sometimes bewildering effects of modern mobility. Its Department of Church in Town and Country, by helping rural area parishes, sustains "the inherited strength of our church on the land." And to improve the vigor of The ALC in the inner cities, the Department of Urban Church seeks to provide assistance in the most heavily concentrated areas of population—the "new missionary country."

**AMERICAN MISSIONS STAFF**

**Dr. Philip S. Dybvig,** director
**Dr. R. Dale Lechleitner,** associate director
**Regional directors:**
**The Rev. Russell B. Helgesen,** (North Central area)
**The Rev. John R. Houck,** (Northeastern area)
**The Rev. Richard P. Fenske,** (Southern area)
**The Rev. Otto E. Hesla,** (Central area)
**The Rev. T. A. Thompsen,** (Southwestern area)
**The Rev. H. M. Adix,** (Northwestern area)
**The Rev. H. C. Satre,** (Canada)
**Mr. Merrill S. Moline,** director of loan repayments
**Dr. K. M. Matthiesen,** special staff representative

# EDITORIALS

## Strongly Lutheran

**It is a new** and refreshing experience to live in an area that is strongly Lutheran. To be sure, there are quite a number of Lutheran churches in Columbus, Ohio, where we lived formerly. But Columbus cannot be called a "Lutheran city." Minneapolis can. There are about 200,000 Lutherans in the metropolitan area of the Twin Cities, Minneapolis and St. Paul, as against only 142,000 Protestants of all other denominations. This means that about two out of every three Protestants in the area are Lutherans. There are a total of at least 250 Lutheran churches in the Twin Cities area. Speaking recently to a group of Minneapolis pastors, the Rev. Philip Johnson, executive secretary of the Division of Public Relations of the National Lutheran Council, said that there are more and larger Lutheran churches in this city, compared to the total population, than in any other place in the country.

**And this is not** the whole story. It would be an exaggeration to say that Lutherans "run" the city of Minneapolis, but it would be no exaggeration to say that Lutherans are extremely prominent in the "power structures" of the community. Putting it more plainly, the people who set the living patterns of the community in the realms of culture, politics, banking, business, real estate, the public press, etc., are predominantly Lutheran.

**There are some satisfactions** connected with living in such a Lutheran stronghold. It gives one a sense of what the psychologists call "euphoria," that is, well-being. Seems that most every one of us who moved here this past year has discovered that he has Lutheran neighbors—next door or across the street. Here in Minneapolis you don't have to explain to a stranger what a Lutheran is or how to spell the word—unless the guy is just plain poor at spelling! In fact, you frequently discover that the stranger with whom you are talking is a Lutheran. At the least, he has heard a Lutheran speak over the radio or on a TV program. He knows of some Lutheran college, seminary, bookstore, hospital, or home for the aged. And he probably knows that Minnesota has had a Lutheran as governor for years on end.

**All of this is wonderful.** To be sure, the old bitter foe can get in some licks, too. He may tempt a member of the Lutheran majority to throw out his chest in a feeling of smug superiority. Against such a temptation it is well to remember the Savior's word: "Everyone to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more" (Luke 12:48). Wherever Lutherans exercise a preponderance of power, whether in Minneapolis or in some other Lutheran center, this principle applies.

**What this amounts** to, in specific terms, is this: In a strongly Lutheran community the Lutherans can not take credit for all the good things and blame all the cantankerousness and social injustice on someone else. If, in such a Lutheran community, minority races are discriminated against in housing, job opportunities, and fair wages, Lutherans must take a great share of the blame. If, in an effort to preserve their power, prestige, and political and economic advantages, the dominant white, Anglo-Saxon Protestant population rides rough-shod over the legitimate aspirations and rights of others, Lutherans must take their share of the blame.

**In short,** the term "strongly Lutheran" is a two-edged sword. It involves magnificent opportunities but also tremendous responsibilities. And because Lutherans, like all other men, must contend with the sin that so easily besets us, it is well for Lutherans in a strongly Lutheran area to remember that, apart from the grace of God, power always corrupts—and the more power, the greater the danger of corruption.—E.W.S.

## Prunes and Pharisaism

**The little girl cowered** away from the window at the clap of the thunder, and for a minute she thought that her parents' warning was coming true. They had sent her to her room with the threat that God would punish her because she refused to eat her prunes. The lightning and the thunderbolts were God's way of showing his vengeance, she thought. But then she **regained her** composure almost with disgust as she was overheard to mutter, "Why should God make all this fuss over a few dried up prunes?"

**There come times when one** is driven to wonder about God's stewardship of his nervous energy, particularly when he makes such a big fuss over seemingly minor infractions of the rules. I remember that as a child and even in later years I was intensely bothered by Matthew 5:22: ". . . but whosoever shall say, Thou fool, shall be in danger of hell fire." With Khrushchev on the loose, one would think that God could use his energies to better advantage than to throw a man into hell because he called somebody else a fool.

**A more careful study** of the passage reveals, of course, that this is no temper tantrum of which God is guilty. Obviously "fool" had quite a different meaning then than it does now. As usual, Scripture gives its own best insight into its meaning. Psalm 14 provides a clue when it says, "The fool hath said in his heart, There is no God." In other words, a fool is one who boasts that there is no God.

**Getting back to that** Matthew passage—this verse is taken from the Sermon on the Mount. Jesus is talking about the Pharisees, those who felt sure that they had it made as far as their relation to God was concerned. And anybody who didn't believe as they did was suspect. Jesus' warning in effect is, "Be careful. Just because someone doesn't hold precisely the same views about God that you do, don't call him a fool—that is, one who says there is no God—for this attitude is worthy of hell fire."

**This warning of the Savior** is to be heeded particularly in times of doctrinal discussion and controversy. It's true, on the one hand, that we are exhorted to "earnestly contend for the faith which was once delivered unto the saints." On the other hand, there are diversities of gifts and diversities of expressions. Just because someone does not express his faith in precisely the same words as we do does not mean he has no faith or that his faith is necessarily inferior to ours. And to look down on such a one as a "fool" in the sense of Psalm 14 is dangerous business.

**It's quite possible** that Lutherans may stand in the greatest danger of doing this. We have a rich heritage of strong doctrinal emphasis. Let's not forsake that heritage, but let's not turn it into the kind of pharisaism that was evidenced by a Lutheran pastor recently when he said, "When it comes to the other Protestant denominations, we have something to give them, but they have nothing to give us."—W.B.

## Poor Publicity

**One of the evidences** that the tier of states that includes Minnesota and the Dakotas is a strongly Lutheran area is the frequent mention of the Lutheran Church and its activities over the radio. St. Olaf College in Northfield, Minn., has a radio broadcasting station, over which some excellent programs are broadcast. And the regular commercial stations are generous in announcing a calendar of events, which frequently includes Lutheran activities.

**Unfortunately, however, many** of these spot announcements that involve individual congregations deal with activities that put the Lutheran Church in a poor rather than a favorable light. Plugs for bazaars, bake sales, rummage sales, ludefisk suppers—this is the kind of stuff of which most of these spot announcements are made. That is poor publicity. Though it may swell the crowd and increase the profit at some money-making scheme sponsored by a Lutheran church, it certainly creates in the public mind an undesirable image of what the Lutheran Church stands for.

**One pastor told me that** some Lutheran churches in this general area carry the name "Ludefisk Church" because of their absorption with this kind of activity. Imagine that—a church that likes to think of itself as "The Church of the pure Gospel" and that is eager to impress that image upon the public so that it can the more effectively bring the Gospel to all men—such a church becoming popularly known as the "Ludefisk Church"! It is certainly desirable that the church be known—for it is to be like a city set on a hill. But it ought to be known for something other than an institution that specializes in bazaars, rummage, and ludefisk.—E.W.S.

## Remembering Our Leaders

**One of the highlights** at this year's pastors' convocation at Luther Theological Seminary in St. Paul, Minn., was the naming of four major buildings on the campus. It should be explained that until 1950 there was but a single seminary building, and one hardly needed a special name for it. But in 1950 the library was completed, and in 1955 the nearby Breck School property was purchased, which added two major buildings to the campus. Hence with four major buildings now providing accommodations for the expanding life of the seminary there was a practical reason for naming these buildings.

**This practical need** was met in an appropriate way in that the buildings were named after men who have been distinguished leaders in the work both of the church and of Luther Seminary. The four men whose names are now identified with the seminary buildings are Drs. Johan A. Aasgaard, Thaddeus F. Gullixson, Markus O. Bøckman, and Hans G. Stub. The first two named men are still living and were present at the ceremony in which the buildings were named. Each of the four men was a teacher of theology for a longer or shorter period in his life—Dr. Aasgaard for but one year, Dr. Bøckman for 50 years. Doctors Stub and Aasgaard are remembered as distinguished presidents of The Evangelical Lutheran Church, Doctors Bøckman and Gullixson as distinguished presidents of Luther Theological Seminary.

**In explaining the significance** of the name-giving ceremony, Dr. Fredrik A. Schiotz, president of The ALC, noted that from the church's seminaries "come the wellsprings of the church's theology and the church's proclamation." He also called attention to the fact that Luther Seminary and the schools that preceded it and merged into it trained over 3,500 pastors and teachers for the church in the 84 years that form the history of this seminary. The men whose names the seminary buildings now bear—Aasgaard Hall, Stub Hall, etc.—played no little part in the training of many of these men.

**There is an exhortation** of Scripture that comes to mind as one contemplates the action whereby these seminary buildings will henceforth bear the names of these faithful church leaders. It is this: "Remember your leaders, those who spoke to you the Word of God; consider the outcome of their life, and imitate their faith" (Heb. 13:7).—E.W.S.

# MR. EDITOR...

## SEGREGATED PENSIONS

Sir:

The New Pension Plan—"a bad case of segregation."

The new church starts out with a grievous sin against our retired pastors. They who have spent their life serving the Lord should be the first to be entitled to a better pension and medical protection. But even though the new plan is based upon the old funds the old pensioners have no part in it.

Cool business calculations are the reasons for this social injustice but not fervent love and concern for our fathers in faith. The proclamation of the Gospel becomes a question by the action of the church.

(Pastor) SIEGFRIED OTTO
Biggar, Sask.

## OUT OF THE IVORY TOWERS

Sir:

One of the best ways by which min isters of the Gospel can exchange views with their brothers of the cloth on the local level, especially in rural communities, smaller cities, and towns, is through the medium of a ministerial association. Perhaps some pastors do not often enough look outside of their ivory towers at the realities of life. If they did they would see that there are many localities which do not yet have such an organization.

I will concede that the obvious answer in many instances cannot be seen until we stumble over it. For this reason I try not to be too critical. But the members of the clergy can weave for themselves a voice in community affairs that will be heard if they have the courage to look through the cobweb of differences at one another, and exchange their views on common grounds.

Before long a pastor will discover opportunity also to discourse on a limitless number of other subjects. He can begin to understand how his beliefs differ from those of another denomination, Lutheran or whatever it may be, and "break the bread of Christian friendship." It would most certainly seem to take us a step closer to Lutheran unity, it would give the pastors of the many denominations a chance to meet in fellowship, so far as their various beliefs will permit, and it would give the clergy of a locality a power to be heard in community affairs. This is a period of "organizing"; why cannot the pastors do so also—EVERYWHERE?

ERWIN L. WIEST
Herreid, S. D.

## COMMUNISM AT HOME

Sir:

I believe it's high time the American people stopped worrying about Communism abroad and became concerned about it at home. . . . I also believe many of our ministers in all denominations misled the people in this last election. . . . It is indeed a pity when so many voters felt the only choice they had was between the lesser of two evils. America lost either way. It is time we organized study groups to study the wiles and ways of Communism.

We may be idealists to think it is right to take from a thrifty citizen to support a lazy one, but one of our 10 Commandments calls this stealing. . . . Our ministers are poorly informed on the Communism menace. . . . Not very many are capable of understanding the struggles within man for this thing called peace as they do not possess it themselves.

The Bible tells us churches will be deserted in the last days and I believe the time is beginning. . . . That is when the beautiful churches will become hollow mockeries of the freedom and hope that we all looked for there and lost.

I am not a crackpot but I am very pessimistic about the future and I'll be like a zombie obeying Kennedy's orders. Comrades in Russia here we come!

MRS. MARY ZABELIN
Bryan, Texas

## GOOD FOR EVERY MEMBER

Sir:

It was very enjoyable to receive the new church paper this week, and may I say "Thank you" for what I feel is work well started. It made me feel thankful to be a part of the merged church. How wonderful it would be if every member would have a copy of the first issue. The *Lutheran Herald* has been coming to our home for many years and I have appreciated it a great deal. I know that THE LUTHERAN STANDARD will fill an important place in our reading schedule.

(Mrs.) MARGARET T. NELSON
Eau Claire, Wis.

Sir:

. . . The lead article by Dr. Charles Malik is magnificent. . . . And your selection of the first chapter of "A Theological Reflection on Evangelism" is the very best sort of way of removing whatever objections there may be to our membership in the World Council of Churches.

MARTIN HEGLAND
Northfield, Minn.

Sir:

We just received our first issue. . . . You are certainly to be congratulated.

On page 11 I note that the magazine's attitude appears to denounce the actions of Mr. J. Howard Pew in his attempt to censor the National Council of Churches. I'm one of the many that agree with the view of Mr. Pew. I feel that the liberal ideas of the National Council of Churches are too far to the "left" for the good of our republic, and our Christian way of life.

Let's hope that our synod never joins the National Council, under its present leadership.

KENT N. ANDERSON
Sidney, Mont.


**Travel Abroad With Congenial Friends...**

**Sail, Montreal, Cunard's "Saxonia," June 2. Return TS "Bremen," July 25**

Your tour host - Rev. E. A. Hanff

**48 days in Europe, including England, France, Italy, Switzerland, Liechtenstein, Bavaria, Germany, Norway, Sweden, Denmark. Travel via North German Lloyd's TS "Bremen" and Cunard's "Saxonia."**

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For further details write College City Travel Service, Stuart Hotel, Northfield, Minn., or Rev. E. A. Hanff, Wykoff, Minn.

## N YOUR STREET . . .

on page 13

ople who care intensely for their low man. Who was it who said, "I as hungry, sick, ragged, in prison, stranger and you didn't help me"? Or, consider Spanish-speaking peo-e, whether of Puerto Rican origin, in many big cities, or of Mexican rigin as in many smaller towns and ral areas. These friendly and kind-folks are all but ignored by most urches. We pass the buck by as-ming that they must be Roman atholic, but we are wrong more of-n than we are right in that assump-on. Who will take the trouble to ve them a "buenos dias" and a iendly smile? And eventually an in-tation to a picnic or a class? Who ill invest some time and effort to sist in the fight—and it often is a ght—for decent schools for their ildren, for decent housing, in the ame of Him who was born in a cat-e stall?

Consider the Negro, 17,000,000 rong, America's greatest under-eveloped asset. Recently Elmo oper estimated that America was sing more than $30,000,000,000 in ard cold cash every year because ne Negro was not being used to his full capability. He is jammed into inferior housing, restricted to inferior schools, hired for inferior jobs, and kept out of "good" communities by inferior Christians. The patience, loyalty, and forgiveness of the Negro are amazing and commendable, but not necessarily everlasting. Superior Christians ought to be getting to know and understand Negroes as human beings and to consider whether it is not high time for them to pray and work for equal opportunities for these Americans, and equal access to Lutheran pews and altars.

### A List of Opportunities

The list of opportunities could be multiplied—opportunities for the demonstration of simple Christian friendliness: the Japanese wife of a returned serviceman, the family of a Chinese importer, restaurateur, or launderer, the exchange students on the nearest campus, U.S. mountain people who come to the cities to work, the down-and-out and the up-and-out in our society, the "un-synagogued" Jew, the migrant farm worker, the tourist, the prisoner just released, the forgotten jetsam of humanity in rest homes, hospitals, and jails.

I do not believe that the "proper Christian approach" to any of these people need be that of a self-conscious attempt to bring about a conversion. It is the Holy Spirit who calls and gathers the Church. God may use us best when our attitudes and acts are such that his love can shine through. Few seeds will sprout and grow their best unless the soil has been prepared. God uses Christian love to break the ground of human hearts.

America is overwhelmingly rich in the variety of the people within its borders. If we pretend to read anything at all of God's plan for nations, I believe America is intended to be a demonstration to all the troubled world that men of every kind can live together peacefully and creatively.

But beyond this, and more important, is the plan of God's about which we can be dead certain: His Church is for all men. In Christ all human barriers fade away. In Christian love for every last one of God's children, Christian faith finds its fulfillment.

This article is reprinted, by permission, from **People to People**, Augustana Mission Annual. Dr. Johnson is executive secretary of the Division of Public Relations of the National Lutheran Council.


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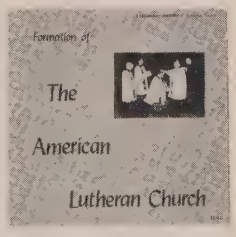


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(Continued from page 10)

meeting held in honor of "great teaching," at which Dr. Yochum declared that the "most important problem of education today" is a "clear definition of objectives and adequate interpretation of objectives to teachers and students."

*Dr. Rolf A. Syrdal,* executive director of the Division of World Missions of The ALC, left on January 17 for a 10-day trip to Europe to discuss mission problems with European Lutheran mission executives. One of his chief tasks was to meet in Berlin with representatives of the Church of Sweden Mission, the Norwegian Mission Society, and the Berlin Mission Society and discuss the unification of mission policy for the United Lutheran Church in the Union of South Africa. The church formed in South Africa is the result of mission work of these boards and of The ALC.

## LWR Appeal Clothes 700,000

Lutheran World Relief received enough clothing from its 1960 Thanksgiving appeal to provide clothing for some 700,000 people in a dozen countries.

More than 3 million pounds of clothing were given for the relief program, it was reported by the Rev. Ove R. Nielsen, assistant executive secretary of LWR, which serves both the National Lutheran Council and the Board of World Relief of the Lutheran Church–Missouri Synod.

The largest amount gathered in any single locality was in Greater Chicago, where contributions totaled 193,226 pounds. Mr. Clifford E. Dahlin, executive director of the Lutheran Council of Greater Chicago, was in charge of the appeal.

"Lutherans of America," said Mr. Nielsen, "have once more demonstrated their vital Christian concern for the ill-clothed who look to them for help."

## ULCA—Stop Nuclear Tests!

A policy statement by the United Lutheran Church in America has called upon 99 nations, including the United States and the Soviet Union, to halt "all kinds" of nuclear weapons testing under a system of "adequate inspection and control." The statement received one of the most extensive distributions ever given an official church document.

It urges the U. S. and other nuclear powers to "persist in the efforts to arrive at effective multilateral agreements on the cessation of all kinds of nuclear weapons testing with provision for adequate inspection and control."

It asserts that Christians are obligated to join with others in working for the abolition of war and for the "extension of peace, justice, and freedom among nations."

"In this process," it declares, "we must oppose and seek to overcome all forms of totalitarianism which deny the nature and destiny of man as revealed in Jesus Christ."

More than 7,500 copies of the two-page statement have been mailed to leaders of Eastern and Western nations, non-governmental organizations concerned with world affairs, heads of delegations to the United Nations, American embassies abroad, and all U. S. governors and state Republican and Democratic chairmen.

Religious groups receiving copies were the World and National Councils of Churches, executives of all Protestant denominations in this country, and Lutheran bishops in Europe.

## Rededicates after 100 Years

On the day when The ALC officially began as a church body, the Presbyterian Church in the U.S. (Southern) held dedication services to begin its second century of life.

More than 900,000 Southern Presbyterians were asked to attend morning worship on Jan. 1 and engage in an act of dedication and commitment to the main task of the church—"making Christ known to others as Savior and Lord."

Two-year preparations for this evangelistic program were highlighted last October when some 150,000 Presbyterians received training for evangelistic teamwork at "cavalcades" in 90 major cities.

The denomination was formed during the Civil War when the Southern presbyteries withdrew from the Presbyterian General Assembly after protesting discussion by that body of the "political" question of slaveholding. Several attempts to reunite "Northern" and "Southern" Presbyterians have been unsuccessful.

# THE ALC

## Church Faces All "Frontiers"

Dr. Fredrik A. Schiotz, preside of The ALC, called for frank spee and deeds of faith in a stateme issued as The ALC began its wor

"While contemporary politic leaders call for new frontiers," sa Dr. Schiotz, "The American Luthe an Church must meet men on ne old, and far-off frontiers, proclaimi the Law of God and the Gospel Christ. In a day when lust, intempe ance, and the love of evil are o scured by euphemistic speech, t church must speak with absolu candor. In the presence of great s cial evils that continue to envel millions of people in darkness, t church's candid speech must be r deemed in its deeds, for faith apa from works is dead."

"To those who become weary see ing security in the abundance things or in the anticipation of abu dance," he continued, "The Amer can Lutheran Church must point the Lord of all churches who sai 'Come unto me, all ye that labor an are heavy laden. . . .'"

Dr. Schiotz, first president of T ALC, served the ELC as presider for six years before the merger that body with the UELC and t former ALC.

## "Cathedrals" Urged for Citie

Pastors of The ALC heard th month a suggestion that "moder cathedrals" may be needed t strengthen the church's efforts in t inner city.

Dr. Jerald C. Brauer (ULCA dean at the University of Chicag Divinity School, suggested that Lu therans in today's big cities shoul serve as "shock troops."

He was one of four lecturers a the annual Midwinter Convocation pastors of The ALC. Nearly 700 a tended sessions at Luther Theologica Seminary, St. Paul, Jan. 3-5.

Dr. Brauer, who has taught churc history at the University of Chicag since 1950, suggested that a "mod ern cathedral" perhaps could effec tively serve inner city areas that no are divided among 8 or 10 parishes

Such a cathedral would be bui "hopefully in modern architecture . . perhaps even in a blighted area, as

bol of hope in this depersonalized ," he said. It could be used as a e from which a corps of ministers ld be sent through the city to win residents for the great public fes- l and sacramental events of the rch, Dr. Brauer said, with more mate worship services to be held a neighborhood basis.

Dr. Brauer spoke on "Elements of r Culture Which Are Critical for Lutheran Ministry."

Three Bible studies were presented Dr. Ronald M. Hals, associate fessor of Biblical theology of The C's Evangelical Lutheran Theo- ical Seminary, Columbus, Ohio, ere he has taught since 1957.

Lectures on "Community Design; mran or Corinth?" were delivered Dr. Martin H. Scharlemann, pro- sor of New Testament interpreta- n and director of graduate studies Concordia Seminary, St. Louis, o. Dr. Scharlemann, former Air rce chaplain, is president of the utheran Academy for Scholarship. e has made a special study of urch-state relations.

Dr. C. F. Midelfort, psychiatrist at e Gundersen Clinic and LaCrosse, is., Lutheran Hospital, discussed he Family in Psychotherapy" in o lectures. A frequent participant national conferences on the rela- nship of psychiatry to religion, he scussed the role of families in the eatment of mentally ill patients.

## rotherhood Convention Set

Attendance at the meeting of the eneral Board of the Brotherhood The ALC was a "spiritual experi- nce."

So one of the members described e meeting, held in Minneapolis on n. 6 and 7.

• The board decided to hold the 962 convention at Pacific Lutheran niversity, Parkland, Wash. Theme r the convention, to be held the ird week in August, will be "As ood Stewards."

• Attention was given to the fact at 30 Boy Scout camps were served y seminarians as chaplains during 960, under the Brotherhood pro- ram. The chaplains conducted a tal of 1100 services with an aggre- ate attendance of 65,000 persons.

• Among other matters reported nd discussed was the fact that the erging bodies of The ALC have

Four Luther Theological Seminary buildings were named at a pastors' convocation (see editorial on page 21). Dr. J. A. Aasgaard is seen here (second from left) clasping hands with Dr. T. F. Gullixson. Buildings were named after each of these men. Also shown are Dr. Alvin Rogness, president of the seminary (extreme left), and Dr. Fredrik A. Schiotz, president of The ALC.

granted a total of 2,367 Pro Deo et Patria awards, of which 344 were granted during 1960.

The full board of the Brotherhood and 18 of the 19 district Brotherhood presidents attended the meeting.

## ALC Executives Under 50

Key executives of The ALC average just over 48 years of age, a survey indicates.

Included in the survey were 17 administrators of the church program at The ALC's national headquarters in Minneapolis.

It will be their responsibility during 1961 to supervise many of the programs for which the church has authorized a general budget amounting to $18,102,254.

The programs affect the church's membership of 2,258,092 in the U. S. and Canada as well as its efforts to gain new members among the millions of unchurched, and among peoples in 12 other areas of the world.

Not included in the survey were the three leaders elected by delegates from the church's 4,939 congregations—Dr. Fredrik A. Schiotz, 59, The ALC president; Dr. Norman Menter, 62, of Detroit, Mich., vice-president; and Dr. William Larsen, 51, secretary.

## Alaska—Too Many Layettes

Missionaries of The ALC in Nome, Alaska, have suddenly found themselves in the middle of a world-wide layette distribution project.

A few months ago, when the layette supply was low in Alaska, an appeal for assistance was placed in the *Women's Missionary Messenger*, a publication of the Women's Missionary Federation and Lutheran Daughters of the Reformation of the former ELC. In October a notice appeared stating that the Alaska mission was unable to supply complete outfits to new babies.

Although only 100 layettes were needed for a year's supply, by the end of the year 600 were on hand, and more were coming.

When the Rev. Ove R. Nielsen, assistant LWR executive secretary, heard of the over-supply, he started planning to crate and ship the layettes to Korea, Taiwan, Hong Kong, and other places where they were needed.

In Nome, the Rev. John Maakestad, pastor of Our Savior's Church, expressed gratitude for the "generous response" and said that the mission "will most gladly share the abundance with LWR for other places of need in the world."

## Among the Churches

### OHIO-EASTERN

● Emmanuel Church of Warren, Ohio (Pastor Walter P. Schmidt), dedicated on Jan. 8 a completely furnished education building.

● St. Mark Church, Morristown, N. J. (Pastor H. J. Rasmussen), was organized Dec. 9 with 115 confirmed members, and dedicated a church on Dec. 11.

### MIDWEST

● Pastors of the three merging synods of The ALC took part in the dedication of a new church on Jan. 1. The dedicating congregation was Trinity Church, Chicago, Ill. (Pastor Oliver M. Kirkeby). The congregation combined the dedication with a celebration of the formation of The ALC.

● Lutheran Governor Norman A. Erbe of Iowa will be one of the speakers on the program of the first annual Brotherhood Institute of The ALC, Iowa District, to be held on Feb. 17 at Wartburg College, Waverly, Iowa.

According to H. C. Engelbrecht, institute chairman, 800 to 1,000 men are expected to attend.

Other speakers include Iowa District President H. W. Siefkes, district Brotherhood president C. L. Hagen, and Pastor Bruno Schlachtenhaufen.

### UPPER MIDWEST

● A census table published by *The Fargo Forum* shows that Lutherans in North Dakota are more numerous than any other church body, comprising more than 45% of all church members in the state. Rate of gain for Lutherans during the past 10 years has been 24%, as compared with a 16% gain in the second largest church, the Roman Catholic. In Sunday school enrollment, the Lutheran bodies have gained 45% over the same period.

● Vangen Church, Mission Hill, S. D. (Pastor Bruce Kjellberg), dedicated a parish education unit Jan. 8. The oldest Norwegian Lutheran congregation in the two Dakotas, Vangen Church still owns and occasionally uses the old church which was built in 1869 out of lumber hauled by ox-cart from Sioux City.

● First confirmation service in the new ALC was probably that held at Our Savior's Church, Park Falls, Wis. (Pastor Paul Ofstedal). A special class of three high school boys was confirmed on Jan. 1.

## Changes of Address

Ernest O. Baack, from 210 E. 12th St. to 216 E. 12th St., Cozad, Neb.

Waldemar E. Bartell, from R.R. 3 to 6622 W. Smithville Rd., Peoria, Ill.

Arnold R. Bensen (asst. pastor), from 6129 Melrose to 3021 N. Monitor, Chicago 34, Ill.

John L. Briehl, from 516 N. First St. to 531 Park Ave., Nyssa, Ore.

M. A. Dahlen (hospital chaplain), from Minneapolis, Minn., to 116 12th Ave. N. W., Rochester, Minn.

John De Young (missionary), from Plainfield, Iowa, to 2210, 2-Chome, Sanno, Ota-Ku, Tokyo, Japan.

B. J. Engskow, from Ruskin, Neb., to Belgrade, Minn. (Grace).

Roland H. Hansen, from 611 Masc to 1376 Bond St., Green Bay, Wis.

Kurt M. Heidmann (hospital chaplain), from Boston, Mass., to Protestan Chaplain's Office, Wayne County General Hospital, Eloise, Mich.

John M. Jensen (staff writer) fro Viborg, S. D., to 209 12th Ave. N Hopkins, Minn.

V. T. Jordahl (service to military personnel), from Mason City, Iowa, to 42 S. Fourth St., Minneapolis 15, Minn.

Paul A. Kloth, from 3210 N. Ban croft Ave. to 5550 E. 42nd St., Indian apolis, Ind.

Theodore L. Menter, from Fulton Md., to 1670 South Ave., Niagara Falls N. Y. (St. Paul).

Elmer A. Nelson (district president from Des Plaines, Ill., to Luther Plac at Weeg Way, Park Ridge, Ill.

Roger W. Nostbakken, from Madison Minn., to 315 Brown Hall, Princeto Theol. Sem., Princeton, N. J.

E. J. Roleder, from 320 S. Ham Lan to 1540 W. Lodi Ave., Lodi, Calif.

Nolan A. Sagebiel, from 7515 St. L Rd. to 5530 Van Fleet, Houston 3 Tex.

Gordon O. Solomonson (dir. of parish ed., S. W. Minn. Dist.), from Bird Is land, Minn., to Box 773, Willmar, Minn

Soren S. Urberg (newly ordained) Hannaford, N. D. (St. Olaf, Eidfjord and Union).

N. H. Wangen, from Carpio, N. D to Epping, N. D. (Epping and Wheel ock).

Karl J. Wilhelmsen (evangelist), fro Racine, Wis., to 538 Sycamore Ave South Milwaukee, Wis.

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## bituaries

*The Rev. Rudolph W. Grabau,* D., 91, died Dec. 21. Born in Milukee, Wis., Pastor Grabau served rishes in Kirchhayn and Jackson, s., and in North Tonawanda, N. Y. r 25 years he served as dean of former Buffalo Synod's Martin ther Seminary. He also edited the ffalo Synod's German-language pa-, *Die Wachende Kirche.* Dr. Gra- u retired in 1947.

*Mrs. Sisel Finseth Boe,* 86, widow the late Rev. Nils Boe, died at ux Falls, S. Dak., on Dec. 26.

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**AWAKENING . . .** from page 6

rld. Faced with a ruthless mate-listic enemy, which challenges and rides *all* religion, we see that the ings that separate us from other ristian groups are often relatively all.

A great leader like Billy Graham s had to endure a good deal of iticism from some of his more rigid llowers because he takes a broader ew of cooperating with a variety of hristian groups. Yet this attitude on s part has probably been a major ement in his success. I think we ust regard these changed attitudes nong many churches and sects as a al forward step in Christianity in ır time. The awakening which we ope for today will, I think, inevita-ly be one of broader Christian in-usiveness, bringing to the awakened nes both a richer sense of fellow-ip with others and greater joy and eedom in their own faith.

In thinking about this question of ne nature of a sound and Biblical wakening, I cannot refrain from nentioning that there has just come o our home the first issue of THE LUTHERAN STANDARD. As I read it, ts pages seemed to me to breathe he atmosphere of vital and strong Christian life, including among other mphases an earnest call to Christian aith and dedication, stirring glimpses f the whole Christian world with ll its riches and all its problems, and bove all, a strong and faithful wit-ness to the life-giving Gospel.

### We Have Common Enemies

While we in the Lutheran Free Church are not a part of this new church, we cannot but rejoice in this vigorous new voice which will reach nto a quarter million homes in our ation with a clear and challenging nessage. The enemies of Christ are so strong in the world around us, both the open enemies of materialism and the subtle enemies of worldliness in a thousand forms, that it is good to be able to draw strength and encouragement also from this great fellowship of believers with whom our relations have become increasingly close through the years.

The history of spiritual awakening shows that it has nearly always been rooted in earnest prayer, by individuals or by smaller or larger groups. Are you and I praying for true spiritual awakening among our people today? And in so doing are we willing to let the Lord guide that awakening into the forms that meet the needs of our particular time and will enable us to be effective witnesses in our day as our fathers were in theirs?

---

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# Question Box

By Stanley D. Schneider

## *Did the Church Fail Him?*

**"Recently, in one of his sermons, our pastor told of ministering to a dying man during the previous week and learning that this man had been a Lutheran in the past. But, although he lived within two miles of the church, he had never attended our local church.**

**"Our pastor made the statement that we in the church had failed that man. Our Sunday school class couldn't agree. How do you feel about this matter?"—W. J. M., Ohio.**

Sometimes the name of this column is going to be most apt. The "Question Box" is going to be filled with more questions than answers.

This could be one of those times.

There are all sorts of questions that I could raise about this particular case. But perhaps it would be better to raise some general questions which you, and many others in the church, can better answer for yourselves, and in the process find an answer to your own question.

What is the Church? There are a good many descriptive ways of answering the question. The Scriptures describe the Church as being the body of Christ. The Augsburg Confession, which is one of the chief statements of faith for the Lutheran Church, describes the Church as existing wherever the Gospel is preached in its truth and purity and the Sacraments rightly administered. A simpler description, and the one most relevant for this case is, the Church is the people of God.

Did the people of God fail this man? Did they, or any one of them in this congregation, know that he was there? Had anyone ever paid any attention to him? Had anyone ever invited him to worship?

You might ask whether or not this is really necessary. Didn't the man know where the church building was? If he had wanted to come, surely he knew where to come. Maybe so, but unless you have had the experience of being a stranger you may not realize how difficult it is to come into a strange or new place.

In one of the communities where I have lived, a local businessman once asked me if he would be *allowed* to come to a worship service in the congregation of which I was the pastor! I couldn't help asking myself what kind of impression we were giving to the community that would cause one of its long-time residents to ask a question like that.

People ought to come to God. But they don't. Therefore, God comes to them in Christ. Isn't that what happened in Jesus? Isn't that still his way of winning people? The body of Christ, which is his Church, goes to the people, reaching out to them wherever and whoever they are.

When the Church as the people of God goes to other people testifying with lives of love, then those people will come to the Church, and to the church building, where they will receive the Word, rightly preached, and the Sacraments, rightly administered.

Whether or not your church failed this man I do not know. If it did, I take some comfort in the fact that it was not an utter failure. For your pastor did minister to him, even though that ministry was for some reason or other delayed until the man's dying days.

**"In trying to give 'tradition' its proper perspective in our faith, it appears that 2 Thessalonians 2:15, which speaks of 'the traditions which you were taught by us, either by word of mouth or by letter' supports the Roman Catholic teaching that 'holy tradition' is equal to 'Scripture.' However, when I read Colossians 2:8 and Matthew 15:2-9, I can see what great danger there is in relying upon tradition as equal to Scrip-**

Send questions for this column to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.


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**e, since this tends to lead us to ch 'as doctrines the precepts of n.'"—W. V., Texas.**

'What is the place of tradition in Church?" This is one of the live- st of current theological problems. any theologians are at present giv- a great deal of attention to this estion.

It isn't necessary to go into the eat detail of their investigations at s time in order to settle a rather sic matter. That basic matter is the e referred to in the question, "Is dition equal to Scripture?"

The principle that can guide us in is matter can be found in the Scrip- re to which you refer.

St. Paul seems to equate the two 2 Thessalonians when he says, ither by word of mouth or by let- r." However, his use of the word radition" can scarcely be equated ith what the Roman Catholics call oly tradition." It simply means ere that which the Thessalonians d received from him, either in his reaching or in his writing to them. t. Paul didn't contradict himself. herefore, there wasn't any problem ch as the one you raise, at least not hen St. Paul wrote in this particu- r instance.

Such a problem did exist in the ther two references. This can be een in Matthew 15. The apostles, ho had not observed the usual tra- ition about purification, were de- ended by Christ. Jesus then goes n to question the Pharisees and cribes, indicating that at least some f their traditions contradicted the xpress command of God.

When this happens, then the ex- ress command of God stands, and e must always be alert lest "for the ake of your tradition you have made oid the word."

In the Roman Catholic Church radition is regarded as being a con- inuation of God's revelation. But the uestion that must always be raised s, how can we be sure that what is declared to be tradition is the will of God? Then the above must apply.

Now then, it cannot be said that everything is bad which is called traditional. For example, there are many practices in the Church which are not commanded in Scripture, but which are observed traditionally. We worship on the first day of the week. There is precedent for this in Scripture, but certainly no command that we must worship on Sunday. The same could be said for the observance of the Christian year.

Again, the Augsburg Confession has a word on this. At the conclusion of Article XXVI are these words: "Nevertheless, very many traditions are kept on our part, which conduce to good order in the Church, as the Order of Lessons in the Mass, and the chief holy days."

So, tradition has a place, but that place is one helpful to the proclamation of the Word. It has no other place.


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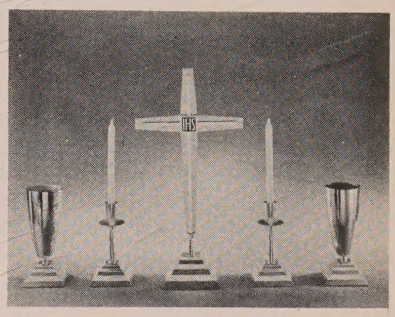

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*Family Size...* By Phelva Hetland

# Putting the "Not" in Place

Jan was in senior high. One day as she came home, strewing her books and coat in the usual order along the living room couch, she said in a puzzled voice: "Mom, we have to write a theme for English, and I don't get what she means by the thing she gave us: 'All that glitters is not gold.'"

"Well, in the first place," replied Mom, "if she wants you to write on the old saying, it goes like this, 'All is not gold that glitters,' or better yet, 'Not all that glitters is gold.' Does that make any more sense?"

"I guess so. That's like 'things are not what they seem' and all that. O.K. I get it now. Thanks, Mom."

Weeks later Mom remembered to ask, "How did you make out with the paper on the 'glitters'?"

"Glitters? Oh, yes. Oh, Miss B. liked it. She even read it to the class."

"It did make a difference where you put the 'not,' didn't it?" Mom laughed.

One evening at dinner the folks were reminiscing about childhood, and Mom told about racing with her sister to get home and be the first to hold the new baby brother. "Sis was two years older than I, and she'd always tell me just how to do it—'now hold on to his head and his back.' But at any rate that was so long ago that she didn't say, 'that will give him security.'"

Brud picked up the word: "You should hear this character on the radio telling what he has done for people through Jesus—giving them security and all that."

"What *he* has done for them through Jesus! He's a little mixed up, isn't he?"

"That's the way he says it—it's pretty strange."

"And the word became a god," Mom was thinking aloud. "We sure do attach a lot of importance to some words, like security and happiness."

"But much of the time it's just the way people say things."

"Like, 'Everyone who believes in God is not a Christian.' I read that in a book today."

"What's wrong with that?" Pixie wanted to know. "Lots of people believe in other gods."

"But that's not what it says, either. What he really wanted to say is, 'Not everyone who believes in God is a Christian.' Then he goes on to say that a Christian is a special kind of a believer."

"I know there's all kinds of believers," put in Pixie, "because 'even the demons believe—and shudder.'"

"Well, to try to put it in a nutshell (and no corny puns about Christians being considered nuts, either), I'd say a believer is one who lets Jesus have first place. One might even say he's one who has learned to put the 'not' in the right place, and say, 'Not my will, but thine, be done,' so that he's not concerned too much with what happens to him, so long as he is doing what God wants him to do."

At this point Dad went to his study and came back with a little black book of typewritten pages.

"Here," he said, "let me read you something that was written by Irene Hansing when she was a g not much older than you."

THE SONG OF THE HAPPY HEART

This is the song of the happy heart—
Joyfully praising God;
For the happy heart sings when skies are clear,
When gifts are good, and all life is dear;
And the happy heart sings when skies are gray,
When feet must travel a thorny way—
Finding in all things God would send,
Blessings, and peace, and joy.

This is the key to the happy heart—
Yielding in all to God;
For it's only the heart where Jesus reigns,
Where sin no longer a foothold gains;
And it's only the heart that knows the need
Of higher strength for the daily deed—
Only the heart that will yield to Him;
Only that heart can sing.

This is the prayer of the happy heart—
Father of all who sing,
May the happy heart never lose its song
Through shielding self in a stubborn wrong;
May it ever grow through the daily prayer
That power be given its joy to share—
Help it to bow to Thy holy will,
Singing in praise to Thee.

There was a moment's silence around the tabl then Brud spoke up: "Now *there* is a special kind a believer—a genuine 'no matter what.'"

"When you realize that she wrote it at a time whe it seemed she might never walk again . . ." Dad put i

Jan nodded: "I was listening for key words. We d that in English, and she puts it very plainly here: th song, the key, the prayer. The first is praising, the se ond yielding, but the third has so many things to pra for. Maybe 'that power be given its joy to share' sort stands out."

Pixie held out her hand, "May I see it?" Then, she leafed through the little volume, she read another

A PRAYER FOR FAITH

Lord, make me as a little child—
I cannot understand Thy wondrous ways,
Yet would believe.
A child who takes his father's hand
And follows, confident the one he trusts
Will not deceive.

It does not need that I should comprehend
The depth of all Thou art, Thy blessings
To receive.
It needs but faith—and faith will lead
The way to knowledge. O teach me, as a child,
First to believe.

**FELINES...** By Rolf E. Aaseng

# FOR PEOPLE *in a Hurry*

Not only 20th century people want gests of their reading matter to save em time. The Gospel According to ark certainly seems to have been itten for people in a hurry. It al- ost gives the impression that Jesus shed from one place to another—so at he "could not even eat" (3:20) by repeated use of words like "im- ediately" and "straightway." Short mmary statements enable the writ- to cover a lot of ground in few ords (cf. 1:39). Although in gener- it presents the same material as atthew, Mark is only about half as ng.

Yet it is not really a digest of the her Gospel accounts. Though Mark cludes very little that is not also in atthew or Luke, he sometimes ves more details about an event. or this and other reasons, many eople think Mark was the first of the ur Gospels to be written.

However, neither the book's rela- ve length nor probable date are the asis for Mark's inclusion in the New estament. More important is its eme, given in the very first verse: sus Christ is the Son of God. This aim is supported by constant refer- nces to the authority of Jesus.

### A Man of Action

Rather than basing his case on Old estament prophecies, as Matthew id, Mark directs our attention to hat Jesus did. (Only in Mark is esus called a carpenter—6:3.) The ook is filled with accounts of mir- cles. Some miracles are apparently elected because they are, humanly peaking, impossible (see chs. 4 and ). Christ's power astounded the peo- le. "With authority he commands ven the unclean spirits, and they bey him!" they exclaimed (1:27).

Jesus claimed authority. He ex- ected to be obeyed, for example, hen he chased the traders out of he temple (11:15). He also indi- ated that he would have more pow- r on his return to earth (14:62).

Although the miracles are empha- sized, Christ's teachings are not overlooked: They add to his authority. The people "were astonished at his teaching, because he taught them as one who had authority" (1:22).

Yet his teaching seems to contradict the picture of a man with authority. Jesus said, "The Son of Man also came not to be served, but to serve, and to give his life as a ransom for many" (10:45). This is usually considered the key verse.

Matthew portrayed the Son of God as a King; Mark presents him as a Servant who uses his power to serve. This is brought out in many ways. Jesus told his disciples that if they wanted to be great they must be servant of all (9:35; 10:44). He associated with the lowest classes of people and was criticized for it (2:16). He entered Jerusalem on Palm Sunday on a beast of burden rather than on a kingly war horse (11:7). He performed miracles, not to increase his prestige, but to help people because "he was moved with pity" for them (1:41).

The events of Jesus' life are reported in the approximate order in which they happened. The climax of the book is the confession of faith by Peter in 8:29: "You are the Christ."

Mark's emphasis on the power of Christ is reflected in the symbol of a winged lion.

This statement divides the book into two parts. The chapters previous to this (except for the first 13 verses, which are introductory) answer the question, "Who is Jesus?" The final chapters tell why he came: to give his life as a ransom.

The key verse can be used as an outline for the book:

| | |
|---|---|
| The Son of Man came | 1:1-13 |
| To serve | 1:14-10:52 |
| To give his life | 11:1-16:8 |

The structure, as you can see, is much the same as Matthew.

Another way of outlining the Gospel is according to the various geographical settings. Galilee is the locale of 1:14-7:23; in 7:24-9:29 Jesus is outside of Palestine; in 9:30-10:52 he is journeying to Jerusalem; and chapter 11 to the end are set in Jerusalem.

An interesting sidelight, unique to Mark, is the identification of the members of Jesus' immediate family, consisting of four brothers and some sisters (6:3).

The ending as printed in the RSV (ending with verse 8) is unsatisfactory; it seems unfinished. However, since verses 9-20 apparently were not in the original copy, it appears that the real ending is lost.

### Peter's Memoirs

It is generally accepted that the author of the Gospel was John Mark, whose mother's home was a meeting place for the Christians (Acts 12:12). Mark himself was a companion of both Peter and Paul (see Acts 12:25; 1 Peter 5:13). According to tradition, Mark recorded what Peter told him of Jesus' ministry, so that the events are limited to what Peter personally experienced. Some suggest that the Gospel fills in the outline of Peter's sermon summarized in Acts 10:34-43. A few ancient writers described the book as the memoirs of Peter.

In contrast to Matthew, Mark quotes only a few Old Testament prophecies, and more as illustration than proof. Since he also explains some Hebrew customs (cf. 7:3), it appears that he was writing for non-Jews. The picture of Jesus as a man of power and constant activity would have appealed to the practical activists of that day, the Romans. Such a book might appeal also to many moderns, especially Americans, who want action and are convinced by whatever shows results.

During the next two weeks read the Gospel According to Luke. Again observe what picture of Jesus is given, especially in comparison to Matthew and Mark.

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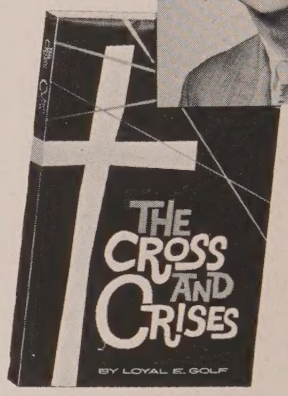


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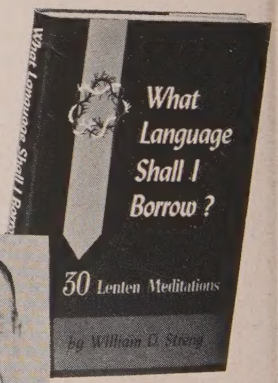


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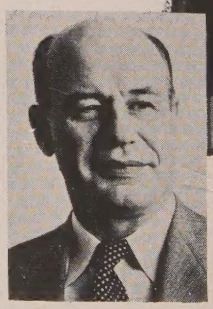

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